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Calvinist CONTACT

35TH YEAR OF PUBLICATION, NO. 1694

MAY 11, 1979

Canadian churches reap a spiritual harvest

by Stan Koning

Mr. Koning is church relations secretary of the Christian Reformed board of home missions.

Rev. Peter Borgdorff, field secretary of Christian Reformed Home Missions, and the regional home missionary for Canada from 1972 to 1975, recently mentioned to the Home Missions' staff that it was on July 2, 1879, just a century ago, that Mr. Tamme Vanden Bosch was ordained to the Gospel ministry and sent forth to become the "traveling preacher for inland mission." That was 75 years before a later band of home missionaries traversed the Canadian provinces to gather post Second World War immigrants into congregations.

In three years, Rev. Vanden Bosch organized and aided churches in Michigan, New York, New Jersey, Ohio, Illinois, Iowa, Kansas, Dakota, Nebraska and Wisconsin! And the airplane hadn't even been invented!

That kind of rapid church planting and ingathering grew out of the pressure from "our people" already living in those places — Christian Reformed people who wanted to start churches and establish permanent communities in those states. "That motive for 'Home Missions' was to dominate the thinking of our fore-

fathers for many years," said Rev. Borgdorff, "and to a significant degree is still present today."

As Borgdorff sees our history, that same motive dominated the denomination's history until the 1950's, and even then, the basic approach was simply expanded a bit to include other dimensions. "It was not until after the Second World War that significant changes penetrated our close-knit family and ecclesiastical fences. The young men of the church had been in real-life contact with our countrymen."

That the presence of people came from the hard core of Christian Reformed roots is still a prominent ingredient in most home missions and church extension efforts is scarcely to be questioned, although often home missionaries do note that people of other background predominate in their congregations.

Many home missionary reports each month show that the outreach motive is alive and well and growing in the home missions churches, as well as others. This is so because the God-given mandate to reach out is taking increasing root as a result of the Holy Spirit's working. Rev. Borgdorff commented that this inner conviction is strengthened by the reality of growth needs which every small church experiences. "Grow or die" he said. "This reality forces a more intense look at the 'fields white unto harvest'". This Spring, again, the reports reflect-

ing this approach tumbled one upon the other. Here are a few that have come to my desk within a week of one another:

New Glasgow, N.S.: "Calvinettes are getting ready for a Calvinette-O-Rama; we are very pleased with the interest and enthusiasm of the girls, most of whom are not members of our church," wrote Intern John de Winter, working with Home Missionary Al Dreise. "We have had some good evenings in our evangelism calling this month. One family, visited by two different teams, shows great interest in coming to our church. They are presently members of another church in town, but are no longer willing to accept its Godless preaching."

River Drive Park, Ont.: Evangelist Fred Devries reports that a few people are taking Bible studies and "'Linda' has become a Christian and attends our services fairly regularly. Praise the Lord!"

Fort McMurray, Alta.: "We had new people begin to attend worship services," wrote the pastor, Rev. Wolter Smit. "Each of them brings a greater need for pastoral care, because all have some serious problems. We thank God that such people are willing to come and meet with us, and that we do have the chance to present the Good News to them. Pray that the Spirit will lead them to discipleship."

Meadowvale, Ont.: Rev. Henry

Lunshof says he is daily amazed that God continues to send people to "our fellowship." He wrote that he is presently instructing two families from the community.

Kamloops, B.C.: "The first Sunday of the month saw a new family with us," wrote Rev. David Tigchelaar. "The wife had been in church twice before. When I went to the house to visit, I found the husband home. He has been in church every Sunday since, all of this for the first time. Tomorrow night I will visit again to begin a discipleship course. His confession: 'I'm in grade one spiritually.' What a joy to be challenged by a child in Christ!"

These samples were drawn from the first Canadian reports to come to my hand after I reflected on Rev. Borgdorff's observation. There must have been 40 such comments in the reports of this same month alone.

It would be a great loss if the distinctive ethnic and doctrinal roots of the Christian Reformed Church would for any reason rot away. But as the church moves into an era in which the awareness of a mission to reach out and incorporate the neighbour is beautifully expanded, we should expect to see that new era unfolding into a majestic chapter in the history of the church. In respect to growth from the inside and from the outside, the King of the Church never said, "Either ..." "or ..." He said, "Many have I ..."

Student exchange program



A promotion effort by the Dutch travel association Wereld Contact resulted in a student exchange between six students from Arnhem, the Netherlands and six Hamilton Christian High students this past April. The Hamilton students will visit Arnhem next spring. Visiting teacher, Mrs. I. Dam accompanied the group. Principal John Top displays the sign that greeted the travellers at the Toronto Airport.

French-language ministry gets funding

The Christian Reformed Church's Board of Home Missions has committed itself to spend \$12,000 for the development of a French-language ministry in Quebec, Calvinist Contact has learned.

Outreach into the French-Canadian community was sparked by Classis Eastern Canada and by the Home Missions board, and resulted in the establishment of the Alliance de la Reforme Evangelique (ARE), an ecclesiastical body unifying various Reformed voices within the province of Quebec.

The Home Missions grant, subject to Synod's approval this June, is expected to go towards a bilingual (French-English) home missionary and will be the first step towards an expanded ministry in Quebec.

There is presently one Christian Reformed Church in that province, located in Montreal. Earlier this year it celebrated its 25th anniversary.

A French-language Back To God Hour radio ministry has existed for some years, providing a regular program on six radio stations in Quebec and in bilingual communities of Cornwall and Timmins in Ontario.

Viewpoint

Vacant church — a contradiction of terms

Uncut grass and a weed-filled driveway tells passersby that the two-storey house is vacant. A new coat of aluminum siding betrays the house's age but the unpainted trim and the weather-beaten shutters provide a knowing contrast.

Inside, the house seems remarkably clean and neat. Furniture no longer fills the rooms and the wall-hangings have been stripped from their vantage point. It all seems so life-less and bare. Vacant houses tend to be that way.

Down the road a few blocks you see the neatly manicured lawn and flower bed of the "_____ Reformed Church". Its name or its precise denomination doesn't really matter. The windows are sparkling clean, the trim has been painted a virgin white, and even the paved parking lot seems attractive in its asphalt blackness.

You can walk by there any evening and you will see a dozen or so cars, belonging to church members who happen to be attending some society or board meeting. On certain nights of the week you see a host of young people flocking into the church building. The parking lot is jam-packed on Sundays.

The sign out front indicates the times of worship and the name of the minister ... except a crudely cut piece of wood has been placed over the minister's name. "That's because we're vacant", offers a parishioner on his way to a Wednesday night consistory meeting.

A vacant church? Sure doesn't seem like it. The church is the busiest spot in the neighbourhood. You always see people there — both Sundays and weekdays. They must have a dedicated

janitor there and perhaps a gardener, too.

That place down the road with the messy yard and lifeless house ... that's vacant! It's dead, it's useless.

How can a church be vacant when it is so full of people? "We're not empty," the consistory member says almost laughingly. "We're vacant. That means that we don't have a minister."

"But why do you say that you're vacant when you have so many people coming to church?" the passerby asks. "I see those young people there on Friday nights and some of your people have been knocking on my door for the past two months. You call that neighbourhood evangelism or something."

"Well, ya, but we're still vacant," insisted the knowing consistory member. "In fact, we are going over some more names of ministers tonight." The passerby didn't seem too impressed.

A few more cars glide over the paved parking lot. The men come out of their cars and quickly disappear into the church building, apparently trying to catch a cup of coffee before the consistory meeting starts.

The passerby was still puzzled by the church's use of "vacant" but he told the "church person" that he had to go up to the corner store for a bag of milk and he politely thanked the consistory member for the chat.

He continued his walk past the church as still more cars drove up the driveway. He shook his head as he mumbled: "They sure got a lot of life in 'em for being vacant."

Keith Knight

NewsViews

Claude Ryan provides a sense of security

Claude Ryan has been leader of the Quebec Liberal Party for some time now but his effectiveness as party leader has been horrible at best ... and little wonder. While he won the party's leadership, he did not have a seat in the provincial legislature. Premier René Levesque made that possible by calling two by-elections — in the mainly rural riding of Argentuil (where Ryan eventually won) and in the Quebec City riding of Jean-Talon (where another Liberal handily won).

Now that Ryan has become the official Leader of the Opposition in the legislature, you will hear a great deal of Levesque-Ryan dialogue echoing within the austere walls of the Quebec City government seat.

Many English-speaking Canadians have a mistaken impression that Ryan will bring some semblance of stability to Quebec and that the winds of discontent will die down under a new Liberal government with Ryan at the helm. Quebec will not return to its historic role of passive participant in the federalist cause.

Ryan is as much a Quebec nationalist as Premier Levesque is. The difference between them is one of confidence. The Parti Québécois is separatist. Its very existence as Quebec's party in power poses a threat to Canadian unity.

Ryan's Liberals, on the other hand, have the confidence of the Canadian people that all things will be well if they come to power. Canadians are prepared to bend a little to give Quebec a bit more room to breathe and blossom. Canadians would accept

Ryan's nationalist stance simply because he is part of an ostensibly federalist party.

English Canada panicked when Levesque succeeded in winning a provincial majority two years ago. Those federalist wounds would be soothed if Ryan won, even though Ryan's dreams for Quebec are perhaps bigger and bolder than Levesque's.

Let us not be soothed into seduction.

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The winds of change in the Roman Catholic Church — Part 1 of 3

by Rev. Johan D. Tangelander

DATELINE: THE WORLD

Traditionalists, charismatics, and liberation theologians are all part of the Roman Catholic Church in the Philippines, of which more than 80% of the population are members or adherents. The winds of change have not bypassed the Philippine Roman Catholic Church. But the changes brought about by Vatican II and by contacts with ecumenical movements have not only contributed to the climate of change, but also to confusion.

Who is the Roman Catholic traditionalist? The traditional Filipino Roman Catholic is spiritually insecure. He knows about the birth, death and resurrection of Jesus Christ, but he has only a vague idea what these facts should mean to him personally.

The traditional Filipino has heard about heaven and wants and tries to get there. However, he is not sure if he will ever make it. He wants forgiveness, but it eludes him. He is forever striving to earn merit, but can't be sure that he will ever earn enough.

One day I visited a magnificent Spanish style cathedral in Manila. The building was the size of a city block. I was struck by the sight of a young

man, a woman in her 30's, and a middle-aged lady crawling on their knees from the portals of the church up to the altar in the front. I also saw worshippers, young and old alike, kissing the feet of statues, taking a handkerchief to wipe the crucifix, press one hand on a picture of Mary and afterwards making the sign of the cross.

During holy week, a Filipino may carry a large wooden cross or whip his back in penance for sin.

On the ninth day of January, crowds in Manila jostle with one another, and get hurt in the process — just to see and touch the image of the Nazarene. On Good Friday, cities and towns have huge processions. Statues of Christ, the Virgin Mary, the apostles, scenes of the crucifixion, and a glass coffin with the Christ are paraded through the streets.

Who is the Roman Catholic charismatic? He reads the Bible, attends mass, is devoted to the Virgin Mary and claims to be baptized by the Holy Spirit and to speak in tongues. He belongs to one of the rapidly growing religious movements in the Philippines.

Fr. Leonardo Polinar was an activist parish priest in Tagbilaran City for seven years. He spent practically all his time helping and organizing poor farmers and destitute workers. He said that he became involved with the activists as he thought it was the best way to practise his Christianity.

Fr. Polinar, through the testimony of his mother, two sisters and some friends, became a changed man. He is no longer involved with the activists. He believes that he has received the baptism of the Holy Spirit and the ability to speak in tongues. He is now one of the leaders of the Roman Catholic charismatic movement. He invites people to come to Christ, to be converted and to share his experiences.

The charismatic movement is still young. How Biblically oriented is the charismatic movement in the Roman Catholic church? The executive director of the Philippine Council of Evangelical Churches remarked that the Catholic charismatic movement can no longer be ignored by evangelicals. He said that we must recognize its presence, although we must approach it with great caution, even just

for our own sake. And he referred to Cardinal Suenens' book, *A New Pentecost?* as a case in point. Cardinal Suenens extolled in his book the virgin Mary's special place in the charismatic movement.

He writes: "Mary cannot fail to lead us to Jesus, even as a river leads to the sea ... In union with her and following in her steps, we are helped to receive the Holy Spirit and to listen to his promptings To be receptive to the spiritual motherhood of Mary, is an unfailing sign to our openness to the Holy Spirit To experience communion with the Holy Spirit in union with Mary, we must begin by performing some acts and explicitly direct our attention to her ... We breathe in Mary and breathe out the Spirit. The end in view is always the same: to give Jesus to the world ... We should go on to show the role of Mary, the mother of Jesus and our mother, has in the household of the Church. When family relationships break down, it is natural that reconciliation take place around the mother She is the Christian par excellence ... the first charismatic ..."

To be continued

LETTERS

What do we read and write in C.C.?

Dear Sir:

Yes, it sure makes a difference who is writing and about what they are writing in Letters to the Editor.

Well, we certainly agreed with what Mrs. Joan Blaak of Burlington, Ont. did write about the front page and first impressions. It sure is like she is writing that about the birth control program in China and the Anglican Church's newborns (C.C. March 9).

We can read that in any daily newspaper. We sure would like to see some better literature for our Christian weekly than what was offered to us that time.

Then also right under Mrs. Blaak's letter is the one from A. Helder of Belmont, Ont., "Hear the Law of God." We agree with that man. It was not Moses but it was God who wrote the Ten Commandments. It sure is like it is written at the end of that letter: "If the congregation does not hear the Law anymore, they will not hear anything else either."

Then by reading over again the letter of Mr. Geus of Orillia (C.C. March 9) "Synod as peacemaker," yes, I think we wholeheartedly agree with that letter, especially where Mr. Geus states: "I am convinced that Synod should take stock of our present situation and ensure that the decision of allowing women to the office of deacon is worth the risk of endangering the unity of the Christian Reformed Church and this would put a big question mark after what Mr. VanderZwaag is writing (C.C. April 6) under "Wise ladies and Synod" where he states: "First of all, I am sure that we can presume that Synod is a peacemaker. We are certainly not that sure at all that Synod is a peacemaker in regard to women in office."

Then in C.C. of March 16 there was a letter from Fred Smids of Chatham, Ont., "The future of the Christian Reformed Church". It sure is worth reading that letter over again and taking it to heart, and as far as Christian education is concerned we believe also that the future of our Christian Reformed Church lies in our education system. Without Christian education our church will fall and will water down to nothing, but our schools should be reformed, just like Rev. Peter de Jong states in The Outlook from March, not broadly Christian. We believe it is like Rev. de Jong writes: "It is foolish to think one can increase the influence of Christian teachings by mixing them with errors."

D. Smids
Winnipeg, Man.

Help them sponsor a refugee

Dear Sir:

Several articles have appeared in your paper recently concerning the situation of refugees in Indo-China and our individual responsibilities toward these people. Little has been said, however, about what we can actually do. Perhaps I can help.

Last November we became interested in the problem of the "boat people". One thing led to another and by December we began to sponsor two Laotian girls from a refugee camp in Thailand. These girls would have been here by late February, except that their parents suddenly came with plane tickets to the U.S. However, now we are sponsoring two other sisters,

close friends of the first girls. Since January we have been receiving a few "me, too" letters from more refugees extremely anxious to come to Canada.

How can you help them? First of all an organization of at least five people (e.g. your diaconate, Lion's Club) must issue a letter to you stating that you would make a good sponsor for refugee x (you supply the name). Secondly, you write a letter stating why you think you would be a good sponsor. This letter should indicate something of your family situation, as well as your ability to house, feed, and provide education or work for the refugee. Thirdly, you take these two letters to your

area Immigration Office and ask for permission to sponsor. If you are approved, a Visa Officer will interview the refugee for final approval. The Canadian government pays the plane fare. Your responsibility is to provide for the refugee for one year or, if he is a minor, until he becomes 18.

I think it is the lack of knowing how to go about it that we haven't seen more activity. Sponsoring is not for everyone. But here is an opportunity to lend a hand. There are plenty of refugees. We are working with the Lao Refugee Camp at Nongkhai, Thailand, just across the river from Vientiane, Laos. There are some 40,000 refugees eager to leave.

Now I have a problem, too. What am I going to write these people who have asked for my help? I can't sponsor everyone. Neither do I wish to be a clearinghouse. If there is an organization in our circles who can take on this job of matching refugees with sponsors, please let me know. I have two brothers, the oldest of which has a B.A. in economics, a young man with a B.A. in agriculture, and a fifteen-year-old girl. I will give you the names if you seriously wish to sponsor. Anyone interested? Please send self-addressed envelope.

John and Lynne Elgersma
R.R.1, Cayuga, Ont.
N0A 1E0

Children express joy for Christian education

Dear Sir:

Thank you for the special Christian Education issue.

What a joy to see our children in grades one, two, three ... able to express so clearly the purpose of life — that is, to love and serve our Creator and Redeemer — and the purpose therefore of Christian education — to lead into and train for that love and service.

Can you believe the vision

and wisdom (Prov. 1:7) that has been instilled in the minds and hearts of these (young) children? And yet ... (Matt. 21:16).

We praise the Lord for Christian education, Christian teachers, Christian leaders, Christian institutions of higher learning and the supporting Christian community.

What greater joy is there than in seeing one's own

children come to a maturing faith and love for their Lord and Saviour? And how blessed we are in the Reformed community with Christian education available at every level?

Thank you, Calvinist Contact, for soliciting and sharing with us these essays. We are sure the schools and students too benefited from such a reflective exercise.

May we all as teachers, parents and Kingdom citizens

in general, be strengthened and encouraged by such a wonderful demonstration of the Lord's Spirit working mightily in our midst, equipping his church of the next generation.

And as we work and pray to be faithful stewards in God's vast and bounteous vineyard, Soli Deo Gloria, from whom all blessings flow.

Philip and Carol Stel
Caledonia, Ontario

Plain facts about Ontario's college

Dear Sir:

With interest we read Rev. Tuininga's support for Salem. We can appreciate that, since we have supported this organization from its very beginning; however his doubts about a Christian college in Ontario, I cannot follow.

His advice is: send all the students to Calvin College. That may not be bad advice, if you don't live too far from the border of the U.S.A., for I

hear good reports about Calvin College. The question comes to my mind, how come so few, or hardly any students from Eastern Ontario go there? We have asked this question to some of our grandchildren and their friends. This is what they say:

- We prefer to have an education in Canada.
- Grand Rapids is so far from home (about 600 miles).
- Calvin College is so big,

you feel lost there.

Consequently, nearly all of our students are studying at secular colleges or universities. Those are the plain facts. It appears to me, we don't have to support Calvin College for reason of students, it's big enough already the way it is.

The Ontario public school system, with their big regional school boards, etc., is a good example, bigness is not always

better. We are grateful there will be a Christian college in Alberta. We would like Rev. Tuininga to encourage God's people in Ontario to do the same. If there remains a conflict between the teaching of the church, and the educational system that our students attend, maybe we are creating more mental problems yet.

Harry Mulder Sr.
Brockville, Ont.

Shock treatment

Dear Sir:

To all those who were so shocked by my letter some weeks ago, I would like to point out that, according to the form for the ordination and installation of ministers in our churches,

"... it is evident that the office of pastor or minister of God's Word is: First. That they thoroughly and sincerely present to their people the word of the Lord ... according to every one's needs. (italics mine).

And that: ... it also belongs to their office ... to visit the members of the congregation at their homes. (Again, em-

phasis mine).

And J.L. Schaver, in his book "The Policy of the [C.R.] Churches", 1956, Fourth Edition, Vol. 2, pages 96 and 97, "Duties and Privileges of a minister," mentions family visitation in one breath, so to say, with the minister's other duties.

If a minister feels this goes beyond what he can do, he should not say "yes" to the form at his installation.

I hope I shocked all our ministers into reconsidering this.

Harmen Koffeman
Hamilton, Ont.

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CHURCH PAGE

Our sponsorship of two Vietnamese refugee families

Recently through the media we have seen pictures of Vietnamese people doing everything possible to flee their country. The Federal Government is planning to provide assistance for 5,000 Vietnamese, but individual families, groups and churches may also sponsor families to come to Canada.

Refugees are defined as "those having a well-founded fear of persecution on the grounds of race, religion, nationality, or membership in a particular social group or political opinion."

We have reasons for such a sponsorship. It is a biblical imperative to "feed the hungry and house the homeless." There is the humanitarian reason of helping people in need. Canada provides numerous opportunities and Alberta has a great future. We should return a favor that was done for a number of us who were sponsored enabling us to come to Canada.

Our reasons for sponsoring two families are to enable them to support each other emotionally and spiritually

and help them overcome the cultural shock; to give them a better chance for integration both socially and culturally; and to offer them a better chance for integration within the life of the congregation.

What are the responsibilities? For a short term, we must provide material assistance, housing, furniture, food and clothing, possible financial assistance, job placement and language training. Long term counselling and guidance should be provided in counselling as to the way of life in Alberta and in a continued meeting of their needs.

Government responsibilities in this matter are to pay for travel expenses and to make them eligible immediately for Alberta Health Care.

After our application has been approved it will take three months for the families to pass all medical examinations. We have requested two Vietnamese families, Christian (Protestant) of approximately six people each. Immigration authorities say that the eligible families are unskilled, probably speak Vietnamese and French.

Co-ordinators of this project, Ian and Eva Van Ens, have consented to take on this exciting challenge.

Rev. A. Zeilstra
Emmanuel Community
Reformed Church
Edmonton, Alberta

Add this to your birthday party

Do you go to birthday parties sometimes? Do you go as a Christian? Then I have a suggestion for you. Take your Psalter Hymnal along! Or another good hymn book.

Why? Because Ephesians 5:19 says, "Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs, making music in your hearts to the Lord."

So, when you come together sing together to the glory of the Lord who has given so many reasons to sing praises to his holy name. What better way is there to remember his goodness on a birthday or some other visit than to sing favorite songs?

We older people have wonderful memories of birthday parties when we sang the one song after the other around the organ, though on many occasions we did so without music too.

When the Lord Jesus asked his angels what they found when they travelled through the earth they answered, "The whole earth is still" (Zach. 1:11). O, there was noise enough, but there was no joyful singing anymore. That's what the angels came to listen for.

Shall we again give a birthday present in which the Lord, too, can delight? Let's sing more. It will bring us happiness. For from him all blessings flow. Give it a try. We will go home from such birthday parties feeling good, glad and satisfied. Take your hymn books with you when you go visiting again. Pray the Lord for his guidance. Then it works! To his glory!

Mrs. Francina Koolj
In the "Link" of
the Toronto Chr. Ref. Churches

Communion, standing room only

Next Sunday we will celebrate Communion, and the manner in which this is to be done will be different than usual. If all communicant members were to be seated at four tables, a total of four seatings would be required. This being time consuming, plans are to celebrate communion standing at long tables. This is reminiscent of Old Testament Passover celebrations. By doing it this way, everyone will be able to participate as one body. The new communion set will also be introduced. Come, expecting a blessing.

Agassiz Chr. Ref. Church
Agassiz, B.C.

Our worship committee

The mandate for the committee will be as follows.

- to study the principles and practices of Reformed liturgy in order to make the consistory and the congregation sensitive to them.
- to suggest ways and means to make our present liturgy more edifying in regular and special services.
- to provide additional songs to be sung by the whole congregation for pre-service and service singing.
- to propose meaningful congregational participation in the worship service on a regular basis.
- to present all recommendations of the committee to consistory for its approval.

Chr. Ref. Church
Clinton, Ontario

CHURCH NEWS

CHRISTIAN REFORMED

Called

— to Aylmer, Ont., Rev. John Klomps of Hamilton (First), Ont.

Accepted

— to Edmonton (Bethel), Alta., Rev. Charles Fennema of Brampton (Second), Ont.

Summer Worship

Kemptville, Ont. CRC has changed its time of worship for the summer months, from May 20 to Sept. 9. The hours of service are 10 a.m. and 7:30 p.m.

Hamilton "mother" Church celebrated its 50th



Presentation of communion table runner, by Mrs. Evelyn Hageman, president of the Ladies Aid Society.

by Gerry de Graaf, clerk

On Sunday, April 22nd, the First Christian Reformed Church of Hamilton, Ont. commemorated its fiftieth anniversary. Rev. John Klomps, its present minister, quite aptly referred to it as "mother" during the morning service. Since 1929, when the congregation first met in a small church building not too far away, members of First Church — often referred to as the downtown church — have helped start Immanuel, Mount Hamilton, and Ancaster churches on the mountain and Calvin (Dundas), Burlington, and Bethel (Waterdown) to name a few. In fact, even early settlers from the Niagara Peninsula can remember trucking to Hamilton for the Sunday services.

The anniversary festivities started Saturday evening with a banquet held in the auditorium of the Hamilton District Christian High School. A capacity crowd of past and present members united in singing "Praise to the Lord the Almighty, the King of Creation," before sitting down to enjoy a meal prepared by the School's Women's Guild. Following the dinner, former pastors, the reverends T.C. Van Kooten (1951-1960) and Andrew Kuyvenhoven (1964-1970) shared with us some of

their recollections of events experienced during their tenure at First Church. Rev. Van Kooten had lost none of his mannerism, so familiar to all of us and Rev. Kuyvenhoven still played musical chairs with his glasses.

A slide presentation gave a brief overview of the past fifty years of congregational life. The Young Peoples' Society treated the audience to a fashion show depicting the style of dress over the past fifty years, complimented by the harmonious voices of a double quartet. Besides all that, it was an evening of good fellowship, of meeting old friends and making new acquaintances. The hour was late before the last revelers had left the banquet hall.

Three services took place the next Sunday. The first worshippers started arriving shortly after eight o'clock to be assured of a seat for the 9:30 a.m. service. In his sermon that morning, "Jesus Christ is the Same: Yesterday, Today and Forever," based on Hebrews 13:8, Rev. T.C. Van Kooten stressed the fact that it was Christ who established First Church and not a small group of Dutch immigrants back in 1929; Christ does it all.

The 3 p.m. service was conducted in Dutch by Rev. Klomps. His sermon was based on 2 Kings 3:16. A busload of senior citizens from

the Burlington Maranatha Home attended the special anniversary service.

During the evening service, former pastor Andrew Kuyvenhoven, preached on John 20:21-23 emphasizing Christ's words: "As the Father has Sent Me, Even So Send I You."

Following each of the three services coffee and tea were served in the fellowship hall. At times it was a room of wall-to-wall people.

As part of the celebrations, colouring and poster contests had been arranged for the children of the congregation, and the winners names were announced during the morning service. At that time the Daughters of Priscilla Ladies Society presented the church with a beautiful Lectern Banner and Communion Table Runner to match, which, judging by the oohs and aahs was well received and appreciated. As an anniversary project the congregation raised \$11,000 in a short fund-raising blitz for a new mini-bus for the Benue Leprosy Mission in Nigeria.

This was truly a memorable weekend during which the congregation and visitors celebrated God's blessings received in the past. And in the words of Rev. Klomps, the church received its marching orders for the future. To him be all glory who over all things so wondrously reigneth.

Shortage of Christian teachers sparks creation of recruitment fund

by Andy Borger

Mr. Borger is secretary of the Teacher Recruitment Fund of the Ontario Alliance of Christian Schools.

The Christian school movement in North America is undergoing constant growth. Of the 16 new schools which became members of C.S.I. in the last year, three are operating in Ontario. Presently there are 62 schools belonging to District 10 of C.S.I. and new schools are being planned to open for the coming year.

We certainly have reason to be thankful to our heavenly Father for making it possible to have so many schools and to think about establishing new ones. It was our God who showed to the first immigrants the need of Christian education and these immigrants worked hard, made overtime, postponed buying everything which was not a bare necessity in order to establish churches and schools while at the same time building or buying their own house and perhaps setting up a business.

Today a new generation is taking over. This, too, is growth but will we see a continued increase in the number of schools? Are more classes added to the present schools? Are we increasing or decreasing in future enrollment?

If we look at the societies of the present Christian schools, then we do not expect too much of a growth. But there are many small groups of Christian Reformed people who are anxious to set up a Christian school for their children. They see the need but cannot operate a school because the financial burden will be too great for them. This is often one of the reasons why these people seek support among members from other Christian churches. Interdenominational schools are being established. Many evangelicals from other churches see the lack of values and morals in the public schools and are willing to combine all efforts for the betterment of their children.

These new interdenominational schools need all our support. They too need teachers and they prefer teachers with experience in the Christian school movement or at least have a training to be a Christian school teacher. But are the teachers available?

We all are aware of the oversupply of teachers in the public schools. Some of the public school teachers are Christians with whom we have much in common. We worship the same Lord. They can be excellent teachers but are they suitable to teach in a Christian school? What kind of training did these teachers have?

Teaching in a Christian school is more than adding Christianity to "neutral" education. In our Christian schools we like to see teachers who can apply in the subjects taught that Christ is King of this world. We need teachers who see the behaviour of a child, not as something which is learned and therefore can be "unlearned", but rather as a response in obedience or disobedience to the call from God to serve him.

There is still a shortage of teachers who are qualified in the eyes of the Christian school boards to teach in the Christian school. In April, 1978, we have polled the principals of the Christian schools about their need for teachers. We received a reply from 35 schools. To the question how important a Christian college training to the board in hiring a teacher is, there were 29 replies of very important and 6 close to this answer. At the same time 33 new teachers were hired and 20 of them did not attend a Christian college. From this we see the great need for teachers in

our schools who have received a B.A. from a Christian college.

How come there are still shortages of Christian school teachers in Ontario who had a Christian education themselves? One of the main reasons is due to a tremendous financial burden to the parents of the prospective teachers or to these students themselves. There can be as much as \$1,500 difference between attending a public university or a Christian college.

The future teachers and their parents cannot fulfill these financial obligations to send their son or daughter to a Christian college. The parents are often faithful Christian school supporters but are unable to help him/her financially because they still pay to the Christian elementary and/or Christian high schools where they also have children.

In order to help future teachers in making the right decision to study at Calvin, Dordt, or Trinity and to make this decision not too punitive financially, the Alliance of Christian schools has set up

the Teacher Recruitment Fund Committee (T.R.F.).

This committee tries to encourage high school students to become Christian school teachers and to help financially, when necessary, those students who are attending one of the three colleges mentioned above.

The loans are only given after all other avenues have been taken to obtain financial help elsewhere. The amount given by the T.R.F. averages \$500 per year per student. This is not a very large amount in relation to the cost of studying one year and at times it may not be sufficient, but there is no more money available.

Presently these loans have to be repaid as follows: Loans are immediately due if the student quits studying for teacher; loans are immediately due if a graduate student is not going to teach in a member school of the Ontario Alliance of Christian Schools; half of the total money received by the student must be repaid if the student is teaching in a member school of the

O.A.C.S. as follows: first year 15 per cent, second year, 15 per cent, third year 20 per cent.

The loans of the Teachers Recruitment Fund are interest free. Great financial sacrifices have been given in the past and are still being given to the Christian school movement, but in order not to stifle the real growth of Christian schools let us not place the financial burden to study at a Christian college upon the shoulders of individual students or their parents.

Help us by encouraging young, dedicated Christians to study for Christian school teacher and by making it possible to obtain a Christian education at one of the colleges by sending us finances so that we can give them sufficient financial aid.

Send your financial contributions to: Teacher Recruitment Fund, c/o Ontario Alliance of Christian Schools, 547 West Fifth St., Hamilton, Ont. L9C 3P7.

Send request for an application form for financial aid to the same address.

Trinity Christian College president to leave



Dr. Dennis Hoekstra

On Friday, April 20, in an after-chapel address to the Trinity Christian College community, Dr. Dennis Hoekstra announced that he had declined his reappointment as president of the college, a position he has held for six years.

This announcement came as a surprise to many, but not all. Hoekstra related that when he originally accepted the post it was with the understanding he would remain only three to five years.

When he assumed the position in 1973, he "was convinced at that time that there was within this college and within this community tremendous potential for preparing Christian young people to participate in and make a Christian impact on a mass metropolitan society."

Two years ago, Dr. Hoekstra already began to feel "stale and restless." However, he was convinced that his leaving then might damage that potential. Now, as he prepares to leave the school in mid-

August, he feels "that Trinity is sufficiently strong and stable so that it really won't suffer at all in realizing that potential."

Hoekstra continued: "There are a couple of reasons why the present strength and sufficient progress of Trinity in achieving its task of equipping Christian young people to make a difference in a metropolitan area will probably be strengthened rather than weakened by my leaving at this time."

He feels that Trinity will benefit from a position he might accept as the first full-time director of the Barnabas Foundation, the U.S. counterpart of Christian Stewardship Services. Hoekstra explained that "this foundation has as its sole purpose the nurture and encouragement of better financial stewardship of all Reformed Christians and all of their church (related) institutions."

As director of the Barnabas Foundation, Hoekstra feels he could "do a very good job of presenting Trinity to a national (U.S.) audience rather than just a regional one." He would "also work with our very loyal regional constituency and probably enhance their support of the College."

Hoekstra continued: "Whatever contribution I was able to make has been largely made in six years. No one will benefit if he is stale." Dr. Hoekstra feels a person who is fresh will be able "to lead Trinity on to bigger and better things."

Hoekstra once again em-

phasized he can leave at this time because "Trinity is a strong, stable Christian college." He described Trinity as having "an extremely dedicated faculty ... solid academic programs in existence and several very promising new programs, ... (and a) very able veteran administrative team which can run this

Trinity Christian College graduates class of 1979

Saturday, May 19, will mark the ninth commencement ceremony of Trinity Christian College, Palos Heights, Illinois. The 11 a.m. event will be held at the Calvary Reformed Church, Orland Park, Illinois.

The 67 graduating seniors, parents, friends and faculty will be addressed by Dr. Paul Henry, State Representative in the Michigan Legislature. Dr. Henry is a graduate of Wheaton College, a former volunteer with the United States Peace Corps, serving in Liberia and Ethiopia, and a former legislative assistant to Illinois Congressman John B. Anderson. Greeting and the Invocation will be given by Dr. Luke Schaap of South Holland, Illinois, Chairman of the Board of Trustees. Mr. Marty Henderson of Maywood, Illinois, a member of the graduating class, will lead the Graduation Litany.

The 1979 graduating class includes many area students as well as students from six additional states and Canada. Many students have already received positions in business, education, or have been accepted into graduate schools.

Among those receiving their B.A. degrees are: Catharina De Peuter, Bradford, Ont.; Renee Herringa, Bowmanville, Ont.; Charles Kooger, Cannington, Ont.; Cornelius Overduin, Pitt Meadows, B.C.; and William Van Dyk, St. Davids, Ont.

college well whether there is a president or not."

Addressing the student body directly, he said: "I do not know of a single college that provides a better total educational job than Trinity." He concluded that it is exactly this type of confidence which makes it easier for him to leave.

Trinity Christian College graduates class of 1979

Dennis Hoekstra, President of Trinity Christian College.

The pre-commencement activities will begin Friday evening, May 18, at 8 p.m. with a service of prayer and thanks held in the College chapel. This will be followed by a reception for seniors, parents, faculty, and administration in the College Dining Hall. On the morning of the 19th the seniors will breakfast together at 8 a.m.

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Mexican situation points out need for more

by Arle Verduljn

Mr. Verduljn lives in Hamilton, Ontario.

How beautiful (Isa. 52:7). These two words sum up the feelings of some 30 participants in the nine-day Mexican Tour under the direction of Rev. Chester Schemper, Latin American co-ordinator of the World Home Bible League and its Canadian affiliate, the Canadian Home Bible League, when they returned on March 29.

How beautiful are the feet of those who preach the Word in Mexico and teach new Christians to do the same! How wonderful was it to see with one's own eyes how fast the Lord is building his church through the work of the Wycliffe Bible Translators in full co-operation with the Leagues! How marvelous are the results when members of new con-

gregations with Mexican pastors, become light bearers to their fellow men! How good was it to see a CRWRC man complement the work of the missionaries of the CR Board of World Missions by his teaching of how to raise hogs more effectively, how to improve bread-baking and how to increase the output in the local pottery shop!

Sure, it was a tour to acquaint us with Mexico's ancient religion, history, customs and art, but only to make us better understand why the various organizations, active in making the Word available and spreading the Good News, deserve our support now more than ever before. In this the tour organizers succeeded without any doubt.

We saw the splendour of the churches, noticeably of the National Cathedral in Mexico City, with its large (but silent) organ and the Santo Domingo Church in Oaxaca with its

newly polished gold and precious stones, recently visited by the Pope, while beggars held open their hands at the doorsteps. We visited the unique Museum of Anthropology, learning how the Mexicans lived and still make a living. We walked through the ruins of ancient edifices and wondered how the Pyramids of Teotihuacan were built. We saw the great contrast between a saving faith and ceremonies in the shrine of Guadalupe, where on a Saturday afternoon birds were blessed by the priest, while a combo group played in the pit of the organ console.

Darkness instead of divine light ...

When in the 16th century the Spaniards arrived, they were not interested in bringing the Gospel of Salvation, but rather the church as an institute and its practices. They merely succeeded in having saints replace idols. The

people did not hear of a risen Lord. They continued living in fear.

In 1919 Cameron Townsend was sent to sell Spanish Bibles to the Indians. Soon he came to the conclusion that Bibles were needed in the native tongues of the various tribes. All alone he started to learn the language of the Cakchiquel Indians in Guatemala. Within ten years he and his wife had translated the New Testament into Cakchiquel, had started a school for children, one for preachers, an orphanage and a co-operative. Out of this humble beginning grew the Wycliffe organization with its Summer Institute of Linguistics.

In 1935 an old Buick, dragging a trailer, took Townsend to Mexico. Here the Lord directed the President of Mexico, Lazaro Cardenas, to take an interest in what Townsend was doing. His Excellency was favourably im-

pressed with the ongoing work and gave official permission and support. Hundreds of faith-workers can now be found all over the world to translate the Bible, the same way Townsend started. In spite of the many hundreds of translations published or in progress, still more than 2000 tribes are without the written Word. At the present rate of new translators starting out, it would still take 100 years before the Bible is translated in all languages.

The first conclusion is therefore, that many more volunteers are required to spend some 10-15 years in the field to learn the unwritten languages and come up with translations. By small plane, operated by the Mission Aviation Service, we visited isolated places where this work is going on. The Lord always provides helpers from the various tribes, who in time become Christians. In Mexico the

by Ralph Heynen

PASTORAL COUNSELLING

At this time of the year when we celebrate "Mother's Day", I want to talk about a letter that I received from a mother. She writes, "Many parents find it difficult to get through to their adolescent children. In our family I seem to be able to get through to one of our youngsters but the other two are not willing to listen. They play loud music which cuts out all opportunity for conversation.

"My husband said to his son, 'Shut that thing off, I want to talk with you,' but by the time he had succeeded in getting the noise level down the spirit for a nice cozy conversation had been lost. Awhile back one of my daughters who is 16 years of age placed a sign, on her bedroom door marked 'Private'. I took it off and a few days later there was a sign, 'Please Keep Out'. I also took that sign off because I didn't think it belonged there and then a new sign came up — 'Keep Out, This Means You'. It was larger than the other signs so I felt maybe it would be well to let her have her privacy if this is what she really wanted. After a month it's still there, it shuts off all communication. I like to talk with my daughter, but she takes refuge in her room and tunes out both my husband and I."

Many parents feel not only that their children tune them out but also that these young people seem to respond in such a way that they don't want their parents to be involved with them. They turn off their parents in such a way that it frightens the parents. I get the feeling, too, that this mother is frightened of her teen-aged youngsters so that she is not going to step in and take over but she's being controlled by these clever teen-agers of hers. This is a mistake.

Teen-agers tune out their parents and all authority figures, but then they turn around and share everything with

their friends. The telephone has been a subject of conflict in many families, particularly if there are one or two teen-agers. They can go on endlessly on the phone. Parents often have to set limits. In a more affluent home I know of parents who have entrusted their son or daughter with a private phone of their own because otherwise the family phone would always be in use. I have often marveled at some of the information that these young people share with each other. They know who has dates and with whom, how often, who's going steady and all this sort of thing.

They go even a bit further; they know whether there has been some sexual activity between a boy and a girl. They know which one of the girls is playing around or which one of the boys can be expected to make sexual advances. The whole intimate side of life is laid open to their friends. Here they talk so freely, they communicate with each other.

It is as if we're living in two worlds — the parents live on one level, the children on another. They think of their parents as the authoritarian ones; they think of them as the providers, they think of them as the ones who can give them money and the use of the car. But the thing is they don't want to share with their parents.

Studies have shown that adolescents shift their admiration to their peers and away from their parents as they grow up. There is some time in this development when they don't care about the opinion of their parents. They are not interested in what adults have to say. They're interested only in teen-age reactions because this is their life. Studies show that by the time the student reaches 10th grade, 60% of them have turned to their peers.

I also believe parents have lost touch

with teen-agers because they're afraid of them. Many mention that they will be happy when their children get through those difficult years. This fear is not only harmful but it's useless. When you get down to the level of the teen-ager and get him to talk, he'll repeatedly talk about "my dad and my mom," and they say this even with a bit of pride. Another evidence of the place in which they hold the family is when there is an accident or a serious illness in the family; they awaken a keen interest and a helpful response to provide for the needs of the family or to help out in these situations. They show that they really want the relationship, but at the same time they have a tendency to make it rather difficult.

Does the influence that we've had over them in the earlier years of life continue then through the teen-age years? I'm sure that it does. When there has been a good relationship during the first five years of life, they are not going to go too far from the way of life that has been shown them. We must remember that each young man and woman must find his or her place in life. We cannot live their lives for them.

We all make mistakes in bringing up our children. We all know that there are failures and we learn from our failures, hopefully at least. Teen-agers do need their parents even though they reject them. This is part of the two worlds of the teen-ager. He is still in some ways a child and he needs his mother and dad. In other ways he's an adult and doesn't want the advice or the care of his mother and dad and he's never quite sure just where he belongs. We must help him to feel good in that adult world but we must not lose heart just because they have turned us off.

Getting through to teen-agers

I think it is important that we try to keep on talking with them. At least, that you keep the door open so that they can talk and that they know when they talk with you that you're not going to be judgmental, you're not going to condemn them. You may say, "I don't approve of what you are doing, but at the same time you're going to say, 'But I still love you because you are my son and my daughter.'" I have found the promises of God to be especially precious to those who have problems in relating and communicating. If the roots have been prayerfully and carefully laid, they will not depart from them, at least not permanently. It all depends on the level of adulthood we show in our approach to them.

The mature parent can ride the crest of the storms, he can come out smiling and victorious and he knows that as time moves on these youngsters will sit down with you and share many of the things of life. You'll be surprised at the things that they may have heard even though you thought they had their hearing aids turned off. Maybe we ought to think in terms of how mature we are. In this way we can be of much greater help to our growing youngsters.

THOUGHT FOR THE WEEK:

We all long for a victorious faith. One of the ingredients of this positive outlook upon life is the ability to smile even when the going is rough. Our Lord said in one of the darkest moments of his life, "Be of good cheer, I have overcome the world." At that time he had the sorrows of the world in his heart, but he had the joy of heaven in his soul.

Bible translations

situation is somewhat precarious. The Wycliffe organization has officially only to 1990 to finish its task of translating God's Word into the languages of unreached groups. Our prayers are needed that the Lord will open up avenues to continue the work after that.

About the same time that the Wycliffe people started, the World Home Bible League was founded. While initially the American and other United Bible Societies printed the new translations, the task of printing Bibles for small tribes has now fallen to the World Home Bible League. Obviously the cost per Bible can be as high as \$20, while the Indians can pay only a token amount. Therefore the second conclusion is that we, rich Christians (rich in so many aspects) have the great privilege and responsibility of becoming more generous in our giving than ever before. The Lord commanded us to preach the Gospel. He spoke in a language that could be understood. Now it's up to us to provide those who don't know him with the Good News in a form that will speak to them.

Not many ever have the chance to be welcomed by Mexican brothers and sisters in the Lord. Yet that privilege was ours. In Guernavaca (Pastor Francisco Melendez) we celebrated the Lord's supper together. A confident, smiling

teenager, Patricia Martinez, invited us to start the service with the singing of the three times 'Holy': Santo, Santo, Santo, Señor omnipotente, and in Mitla (Oaxaca) it was the same thing; we were one in the Spirit, praising the Lord.

Some 100 pastors have now graduated from the Juan Calvin Seminary in Mexico City, where we saw the students writing exams. A few tens of believers have grown to many thousands, who keep spreading the Word. Some had a hard time, but persevered under the persecution. Let's pray that all Mexico will bow the knee for him, who came to serve, now highly exalted (Phil. 2).

During the devotional hours we had together, we learned how the Holy Spirit is moving those in authority in many other countries, where the World Home Bible League is working. In Bolivia, Southern Peru, in Guatemala and in the state of Rio in Brazil doors have been opened in high places. Millions of New Testaments find their way into the public schools, to be used as textbooks. It's up to us to supply the funds for these splendid opportunities which the Lord gives us.

If you are not a contributor, here is the address: The Canadian Home Bible League, Box 524, Station 'A', Weston, Ont. M9N 3N3.

From an anecdote

The Traveller and the Snake

The wind blew hard and on his way
He passed a shaded, sheltered road,
Where wearily he sat him down
Beside a spring that gently flowed.
The path he'd left lay dark, quite small,
Heavily curtained as a hall
Wherein no sunlight falls.

He sighed and drank his fill of cool,
Refreshing water; then he spied
A bleeding, twitching, baby snake,
That dying for the water tried.
Quite overcome by pity, he
Lifted the reptile tenderly,
And let it slake its' thirst.

He tied the wound and let the green,
Slithering creature sleep the pain
Away within his coat till red,
Cold blood coursed free with health again.
Marble, unblinking eyes stared long,
The benefactor felt a strong,
Hard, hypnotizing gaze.

They sat there for what seemed an age,
For days and nights, they came and went,
It seemed as if this steady look,
Ate up his life, and he was spent.
And when the fangs bit hard, his why
Was met in soft, hissing reply,
'You knew I was a snake.'

Christine Farenhorst Praamstra

Camp Ke-mon-oya provides Christian setting for camping

Camp Ke-mon-oya, located on 75 scenic acres on Lake Chandos in the Kawartha Lakes district, north of Peterborough, provides an organized camping program for children and young people between the ages of 8 and 18. During the past five years various changes have been made at camp.

Buildings have been added, enlarged and several buildings have been winterized. The waterfront has been expanded and program activities have become increasingly interesting and challenging for campers. What has not changed, however, is the faithful presentation of the "good news" of Jesus Christ. There has been an attempt to share the Christian life with campers showing them the importance of acknowledging Jesus as personal Saviour and Lord and demonstrating in a practical and meaningful way what it means to live for and serve the Lord.

Within the atmosphere of Christian fellowship and genuine concern for each camper, the camp seeks to provide a well-rounded program, including swimming, sailing and

canoeing, nature study, arts and crafts, sports and canoe tripping for older campers. Additional activities are chosen based on each child's interest. Add to this all the other ingredients of camp life — campfire, singing, skits, cabin devotions, mealtime, working and living together, making new friends, and so on — and camp becomes a beneficial growing and learning experience for both camper and staff.

The summer season is divided into four two-week sessions. Boys and girls between the ages of 8 and 15 are accepted as campers. Young people between 15 and 18 can apply as counsellors in training; C.I.T.'s receive training in leadership and are given the opportunity to share some duties with the regular staff. In addition, several C.I.T.'s are sponsored to attend the Ontario government's Leadership Training Camp at Bark Lake.

As an accredited member of the Ontario Camping Association and Christian Camping International, Ke-mon-oya seeks to maintain high standards in all areas of camp life.

Kitchen facilities, accommodation, safety and health standards receive yearly inspection. Improvements in camp facilities and program activities are continuously being considered so that the talents and capabilities of all staff members might best be used.

Preparations for the coming summer are well under way. Parents are invited to consider Ke-mon-oya for their child or children. Young people who are interested in the C.I.T. program should also contact the camp.

During the Fall and Winter, retreats are possible for young people and adult groups. The cabins and dining hall are heated during the winter time. Kitchen service by Ke-mon-oya staff is provided. Sports fields can be used, lots of opportunity for hiking, a well-equipped arts and crafts building is available. The surroundings are beautiful and the Fall colours are gorgeous. Winter time provides an opportunity for snowshoeing, cross-country skiing, tobogganning and skating.

Camp Ke-mon-oya's mailing address is P.O. Box 124, Unionville, Ont. L3R 2L8.

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CHRISTIAN REFORMED WORLD MISSIONS

Found Free presents concert in Hamilton

Found Free, a versatile musical group from Philadelphia, PA., will be performing in the Niagara region soon. Exciting, entertaining, and most of all, original, these exceptional Christian musicians are rapidly becoming the most popular group of their kind. Found Free will be appearing at Mohawk College in Hamilton, Ont., on Saturday, May 26 at 7:30 p.m.

Found Free has appeared in scores of public performances at colleges, high schools, conventions, coffeehouses, and churches all over the United States, in addition to their frequent involvement in radio, television, and recording.

The members of Found Free have just completed work on their new album entitled, "Transformation", which, along with their first LP and unique children's album called "Franny and the Lollipop Gang", receives frequent airplay on Christian radio stations everywhere.

Found Free's popularity also extends to Canada and Australia where they toured successfully for six weeks, and became the subject of both a documentary film and a television special for the Australian broadcasting network. This rigorous tour put them in 21 cities and over 60 concerts with a final appearance in the Sydney Opera House.

A Found Free concert is, in



a word — outstanding. The group endeavors to present the best and most up-to-date contemporary Christian music in a package that all ages will find exciting. In addition to their extensive original repertoire, the group performs selections by artists such as Love Song, Andre Crouch, and Bill Gaither.

The members of Found Free

are much more than performers — they are real people — and they communicate out of the depth of their personal experience. A Found Free concert may take the audience through a whole range of emotions: the mood is serene and reverent — or bold and jubilant almost in the same breath. A Found Free concert experience is definitely what

you've been waiting for. Why not see them May 26th at Mohawk College. Tickets can be obtained at Bible Book Nook, James St., St. Catharines; Dutch Shop, Main St., Grimsby; Delca Store, Grays Rd., Stoney Creek; Family Christian Book Store, Fennel Plaza, Hamilton; or write Doug Stuive, Box 303, Winona, Ont. L0R 2L0.

World missions update

Mennonites increase outreach while reducing cash reserves

St. Catharines, Ont. [CCP] — Chinese Mennonites in Toronto may soon have a new church in Toronto if the efforts of Thomas Yu are successful. Mr. Yu, who is spearheading the move to establish this new church on behalf of the Ontario and Canadian conferences, was introduced to delegates at the 34th annual conference of the United Mennonite Church here of Ontario recently.

Delegates to the conference at Grace Mennonite Church here also endorsed a proposal to give financial support to the minister of a Vietnamese congregation that is emerging in Toronto, and passed a resolution to encourage the Mennonite Central Committee to do more to alleviate the plight of refugees in southeast Asia.

In a controversial action, the members decided to liquidate half of the conference's \$20,000 operating reserve, accumulated over past years. Some saw this as bordering on fiscal irresponsibility, while others maintained it would be more faithful stewardship to regularly disperse any surplus at the end of the year.

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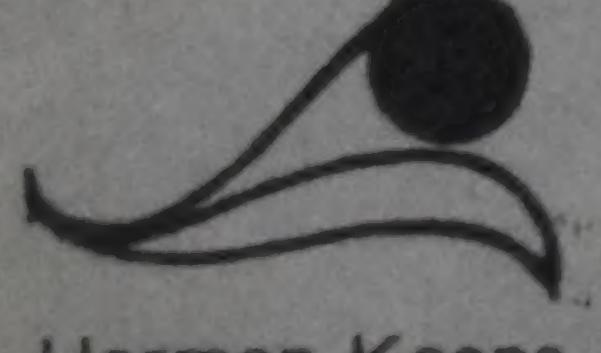
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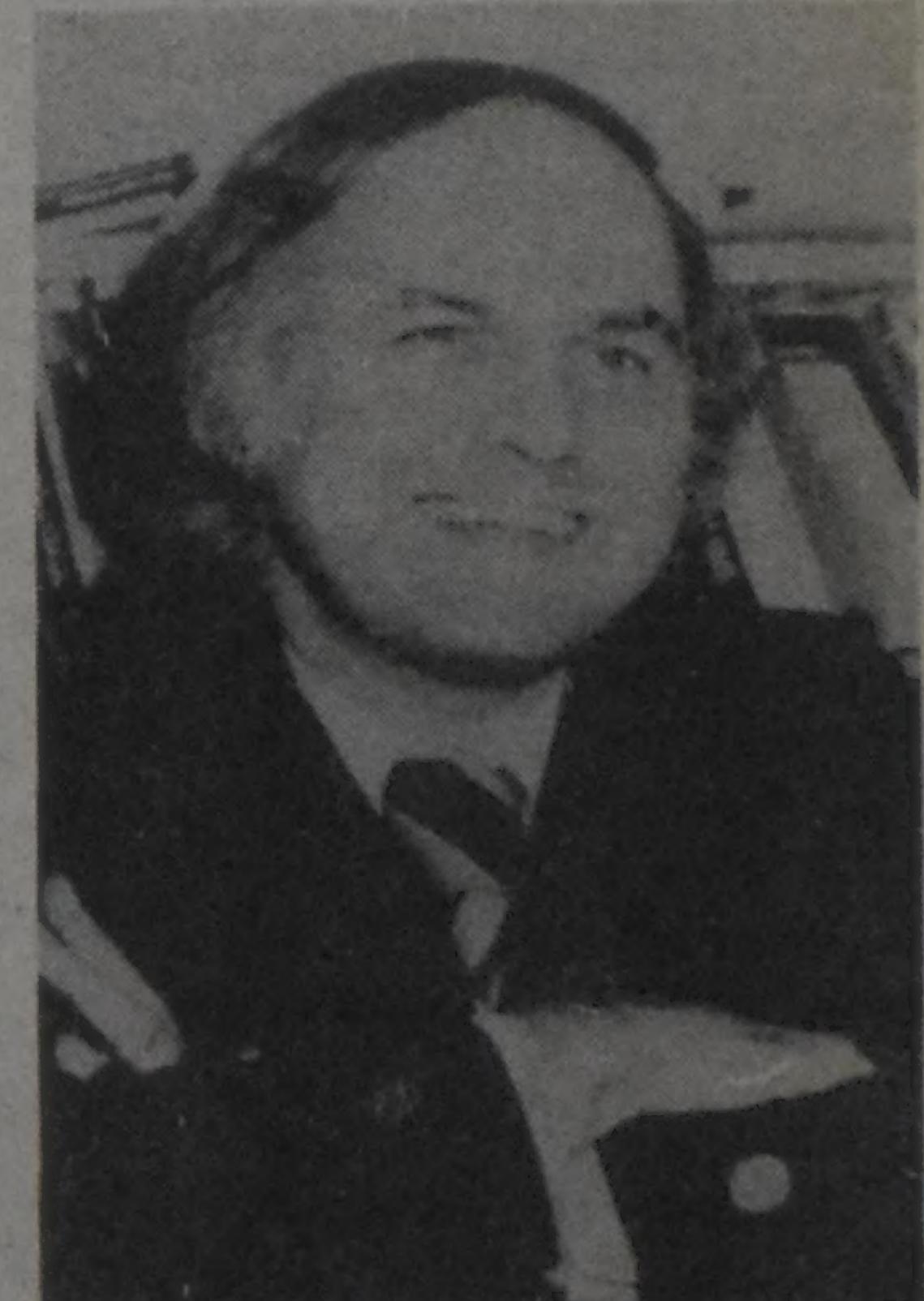
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Michael Novak

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APPJ

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Calvinist Contact wants to conduct a national survey among our readers to determine just who you are voting for in this federal (Canadian) election. The results will appear shortly after the May 22nd federal election has been held.

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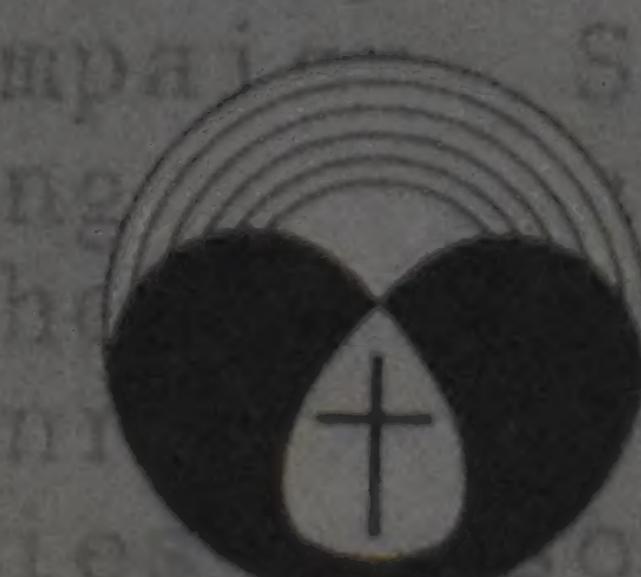
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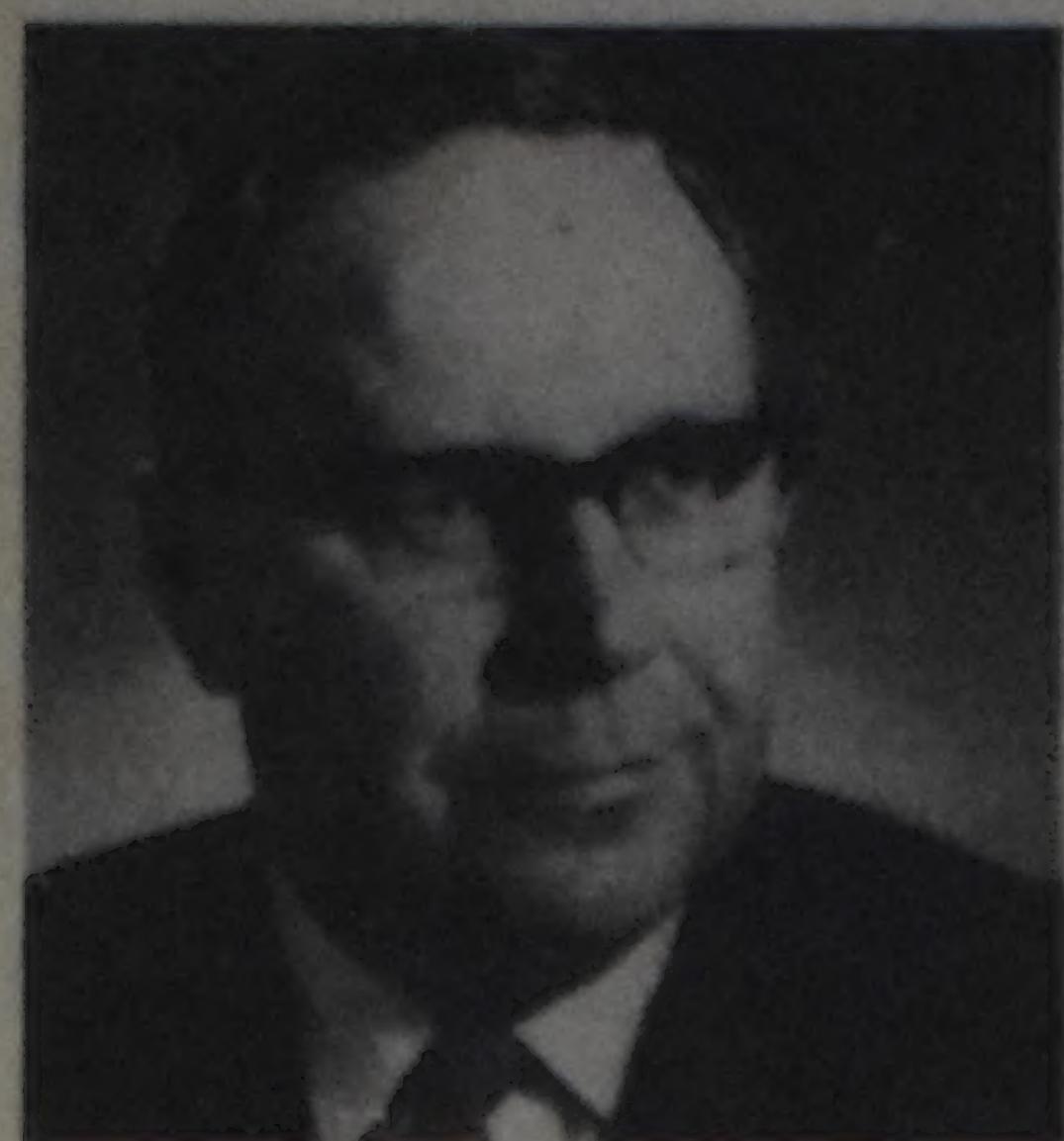


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Union of Utrecht remembered during anniversary



UTRECHT — The opening ceremony of the celebration of the 400th anniversary of the Union of Utrecht was held January 23, at the Domkerk, in Utrecht, the Netherlands. One of the honored guests, joining the members of the Parliament, diplomatic corps and royal family, was Dr.

Henry P. Ippel, professor of history at Calvin College.

He was representing the Dutch-American Historical Commission which is comprised of representatives from the principal educational institutions in Western Michigan with historical roots in the Netherlands. These are Calvin College and Seminary, Hope College and Western Theological Seminary, and the Netherlands Museum. The Commission is dedicated to the preservation of the archives and artifacts relating to Dutch-American History and Culture and the promotion of a wider appreciation of this rich cultural heritage.

The Union of Utrecht, signed in the Domkerk on

January 23, 1579, is considered the foundation of the state of the Netherlands. In the midst of its 80 years war for independence from Spain, the Northern Dutch Provinces led by Holland and Zeeland united to defend themselves against the forces of King Philip II, promising not to make peace separately but to stand firm in their desire for independence and the survival of the Protestant religion.

Not only did this Union

eventually bring into being an independent Dutch Republic, but it also created the foundation for its economic and cultural vitality as well as the eventual emergence of a spirit of religious toleration.

The opening ceremonies in the famous Domkerk included speeches by Dr. J.C. Boogman, professor of history at the University of Utrecht, Dr. J.J. Poelhekke, professor of history at the Catholic University of Nijmegen, and Profes-

sor L.M. Thurlings, speaker of the First Chamber of the States-General and musical interludes presented by the Camerata Trajectina from Utrecht.

The 400th anniversary of this significant event is being celebrated in the Netherlands until June by exhibits, performances of musical and theatrical pieces centering around the arts of the 16th century, and a national congress of historians.

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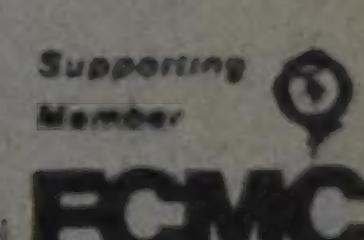
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Jezus' laatste gebaar!

Jezus' laatste gebaar dat de gemeente van Christus door de ogen der apostelen, de ooggetuigen, heeft waargenomen is: Zijn zegenende handen! Dat is het laatste! En dat is Zijn taak na de opstanding: zeggen! En moet Petrus niet straks door de Heilige Geest gedreven zeggen: God heeft in de eerste plaats voor u Zijn Knecht opgewekt en Hem tot u gezonden om u te zegenen! De apostelen zien Jezus' zegenende handen. Zo verlaat de Heer Jezus deze aarde, zo neemt Hij afscheid van Zijn discipelen.

Ze zullen hun Heiland voorlopig niet meer zien. Ze zullen moeten leven van de herinnering. En ze zullen zich herinneren dat de verhouding waarin Christus tot Zijn gemeente staat is uitgedrukt in deze laatste ontroerend eenvoudige handeling: de zegenende opheffing van Zijn handen. Op die zegen loopt heel Zijn werk, Zijn leven op deze aarde uit. Dat hele leven eindigt door de dood heen, na de opstanding, in die zegening. En die zegen duurt voort tot het eind der eeuwen, tot Jezus wederkomt. Boven de gemeente verheffen zich tot Zijn wederkomst twee handen van Jezus, en een kind onder ons kent dat symbool en begrijpt dat gebaar. Het wil zeggen: De Heer zegene en behoede u; de Heer doe zijn aangezicht over u lichten en zij u genadig; de Heer verhef zijn aangezicht over u en geve u vrede! Terwijl Jezus zijn discipelen zegende, scheide Hij van hen.

Er wordt hier voor zegenen een woord gebruikt dat letterlijk betekent: goedspreken, goedkeuren, ergens iets goeds van zeggen. En ... terwijl Hij het goede over hen sprak, ging Hij heen. Hij gaat heen als iemand die zijn werk heeft afgemaakt. Hier schittert de glorie van Christus' volbrachte werk. Hij kan het goede spreken over Zijn gemeente omdat Hij zelf het goede voor haar verworven heeft. Hij kan nu zijn priesterlijke zegen aan Zijn gemeente geven omdat Hij zijn taak op Golgotha heeft voltooid. Hij kan nu - in zijn verhoging - de zegen op zijn gemeente leggen, omdat Hij - in de vernedering - onder de vloek heeft geleden en die vloek heeft uitgeput. De vloek Gods werd in een zegen veranderd. En de van de aarde weggevluchte zegen - denk aan de zondeval - werd door Jezus Christus weer teruggebracht. Jezus Christus heeft Gods afkeuring, Gods kwade woord verdragen opdat Gods goede woord, Gods goedkeuring weer zou kunnen klinken over de door Christus verlost wereld.

Eens - bij het begin der geschiedenis - had God de aarde en de mensheid gezegend. En God zag al wat Hij gemaakt had en zie het was zeer goed. God kon het goede spreken over deze wereld. Hij kon zijn scheppingswerk goedkeuren. Na de zondeval kon God geen goed meer spreken over de aarde en over de mensen. Hij kon niet meer zegenen. Hij moest vloeken. Hij zei tot Adam: de aardbodem is om u vervloekt. En dat is de nood, de ellende van deze wereld dat Gods vloek, Gods toornend woord over de wereld klinkt: al zwoegende zult ge daarvan eten zolang gij leeft, en doornen en distelen zal hij u voortbrengen. In het zweet uws aanschijns zult gij brood eten, totdat gij tot de aardbodem wederkeert, omdat gij daaruit genomen zijt: want stof zijt gij en tot stof zult gij wederkeren. En die vloek strekt zich verder uit dan de aardbodem, die vloek strekt zich verder uit dan het werk van de mens, het wordt ook: vervloekt is een ieder, die zich niet houdt aan alles wat geschreven is in het boek der wet, om dat te doen.

De vloek is nog wat anders dan gemis aan zegen. Het is juist de tegenstelling ervan, zoals niet de aarde, maar de hel de tegenstelling is van de hemel. De vloek dat is een weggestoten zijn van de bodem van Gods gunst. Een verbannen zijn uit de sfeer van liefde en vrede. Een beladen worden met het heilig misnoegen van God. God kan niets goeds meer zeggen over de mens.

En nu ... Jezus verlaat de aarde zegenend. Is het niet geweldig? Er kan weer wat goeds gezegd worden. "Hij heeft de vervloeking van ons op zich geladen opdat Hij ons met zijn zegening vervullen zou." En Hij komt straks zegenend terug om nog meer goede woorden te spreken. Het blijft niet bij een gebaar! De aarde wordt herschapen. De nieuwe mensheid krijgt een eeuwige plaats in een onverwoestbaar paradijs. En God zag wat Jezus gered had, en zie het was zeer goed! Een gezegende gemeente op een gezegende aarde!

J. VanHarmelen

Ouderdomspensioen gaat omhoog

Canadian Scene - Het maandelijkse ouderdomspensioen voor alleenwonenden voor hen die zowel een Old Age Security pensioen en het maximum Guaranteed Income Supplement ontvangen bedraagt thans \$310.28. Een echtpaar waarvan beide leden zowel het ouderdomspensioen als het maximum supplement ontvangen krijgt een totaal bedrag \$573.42.

Het basis ouderdomspensioen is in April gestegen tot \$170.39.

Het Guaranteed Income Supplement is bestemd voor ouderen wier inkomen - naast het Ouderdomspensioen, gering is. Het bedrag van dit supplement hangt af van de verdere inkomen die men heeft.

Het maximum bedrag van het Guaranteed Income Supplement voor een alleenwonende persoon, of een getrouwde persoon wiens of wier echtgenoot (e) nog geen pensioen ontvangt en die geen zg. Spouse's Allowance krijgt, is per 1 April j.l. gestegen tot \$139.89. Het maximum supplement voor een getrouwde paar, waarvan beide leden pensioen-gerechtigd zijn, is nu \$116.32 per persoon. In totaal komt het er dus op neer dat een alleenstaande pensioengerechtigde persoon dus maximaal \$286.71 ontvangt en een echtpaar \$573.42.

Een zg. Spouse's Allowance wordt betaald aan personen

tussen de 60 en 65 jaar, die getrouwd zijn met iemand die ouderdomspensioen ontvangt. Het bedrag hiervan hangt af van de inkomen die men heeft.

Het maximum bedrag van

een Spouse's Allowance is \$286.71 per maand. Dat maximum bestaat uit een bedrag gelijk aan het ouderdomspensioen en een maximum Guaranteed Income Supplement.

Thomas

Wat kan hij, Thomas, nu nog verwachten?
Zijn Meester, zijn geliefde Heer is dood
De uren rijgen zich in deze nachten
Zijn hart is zwaar in hem, als was het lood

De vrouwen zijn vandaag teruggekomen
Van 't graf, ze hebben engelen zien staan
En ook de zware steen was weggenomen
Ze zeggen, dat de Heer is opgestaan

Maar als hij niet zijn hand zal mogen leggen
In 's Meesters zij, en raken mag de wond
Zal hij nog niet geloven wat ze zeggen
Hun blijdschap is dan zeker ongegrond

Toen heeft de Heere hem daar zo gevonden
En sprak: Leg nu je hand maar in Mijn zij
en laat je vingers raken nu Mijn wonderen
En zie Mij, Thomas, en geloof in Mij:

Heel diep heeft Thomas toen zijn hoofd gebogen
En bevende gedaan naar Zijn gebod
En klein, heel klein, voor zoveel Alvermogen
Vond hij nog stem: Mijn Heere en mijn God!
En immer, immer zult U ze weer vinden
De Thomassen, een eindeloze rij
De tragen, maar nochtans door U bemind
O, God en Heere, vind ook mij, ook mij.

J. v. Veen Nusmijer
in De Wekker

PERSOVERZICHT

• De verkiezingen zijn nog steeds in het stadium van "veel beloven". Alle drie leiders willen huissvrouwen in het Canadese Pensioen Fonds opnemen. Trudeau wil uitwisseling tussen Canadezen financieren. Clark wil een hoop geld tegen de jeugdwerkeloosheid aangooien en Broadbent heeft zijn eigen ondersteuningsplan voor huiseigenaren. Wie zal dat betalen, zoete lieve Gerritje?

• Schade tengevolge van overstromingen in ons land loopt in de miljarden. De Red River die buiten de dijken trad in Manitoba begint nu wat meer normale hoogte te krijgen, maar het zal nog weken duren eer de evacuees naar huis en have kunnen terugkeren.

• Zoals stond te verwachten na het ongeluk in Pennsylvania, staat de hele atoom-energie-industrie in het scherpe licht van de publieke belangstelling. Onregelmatigheden werden ontdekt in een fabriek in Ontario en in Massachusetts. In Amerika werden zeven kern-reactor fabrieken gesloten voor inspectie.

• In Engeland heeft men een vrouw in het ambt verkozen. Margaret Thatcher werd Engeland's eerste vrouwelijke premier. Ze kreeg een nogal forse meerderheid in het Parlement. Over het algemeen werd haar overwinning verklaard als een luidke antivakvereniging stem. Het schijnt dat men in Engeland de balen heeft van al die stakingen.

Dat klinkt me wel enigszins bekend in de oren
...

• Eén mei was de dag van de arbeid in Europa. In Moskou namen de strijkrachten weer deel aan de parade op het Rode Plein na een afwezigheid van elf jaar. Zij hadden van mij ook wel een snipperdag mogen nemen. Het gezicht van al die kannonen en raketten zit me niet goed.

• Er was weer een bloedige opstand in het noordwesten van Iran. De kranten berichtten dat ongeveer 500 mensen het leven verloren.

• Bloed vloeide ook weer in de straten van Rome waar de Rode Brigade weer eens wreed toesloeg. Tenminste vijftien terroristen bestroomden op klaarlichte dag het hoofdkwartier van de Christen-Democratische partij. Eén politie-agent werd gedood, en twee werden zwaar gewond.

• Er zijn spekulaties dat de regering in Zuid Afrika overweegt om het apartheid-principe op te geven.

• In Florida werd een verdachte van de "Paas-kraak" in Ottawa gearresteerd. Hij is inmiddels uitgeleverd aan Canada.

• En er is belangrijk nieuws uit China waar tandartsen een nieuwe werkmethode hebben ontdekt. Bij geval van kiespijn wordt de kies getrokken, helemaal netjes opgeknapt en later weer in de kaak terug geplaatst net zoals mijn vrouw geranium- "stekjes" in de tuin plant. Het schijnt goed te werken.

Carl D. Tuyl

Waar is "Engels" Canada?

door Stephen Franklin

Canadian Scene — Mode woorden verraden eigenlijk wat er leeft in een maatschappij. Neem eens wat woorden die de laatste jaren in de mode zijn gekomen en u weet meteen waarover in de zeventiger jaren gepraat en gedacht wordt: chauvinist, sexist, elitist, ecology, consumerism, ombudsman, Anglophone, Francophone, enz.

Ik heb nooit iemand ontmoet die zichzelf een Francophone of een Anglophone noemt. Misschien doen ze dat in Ottawa. Dat zijn woorden die als het ware door de Regering in het leven zijn geroepen en later in kranten worden overgenomen, maar eigenlijk niet gebruikt worden in de spreektaal. We raken er aan gewend — en eigenlijk is dat erg gevvaarlijk — te praten over Engels Canada en Engelse Canadezen, alsof die in werkelijkheid bestaan.

Waar is Engels Canada? Het is beslist niet Cape Breton Island, of de oude Duitse nederzetting Lunenburg in N.S. Het is zeker ook niet Icelandic Gimli in Manitoba of St. Paul in Alberta, waar de bevolking toen ik er de laatste keer was voor 98 procent uit Oekraïnsche Canadezen bestond. Het is ook Krestova in B.C. niet waar de Doukhobors wonen of het Finse eiland Sointula in B.C.

Canada is niet — behalve in zeker opzicht op taalkundig gebied — een Engels land. Het is veel meer Schots dan Engels met een groot aantal Ieren vermeend en een halve eeuw aangevuld met immigranten uit Oost Europees landen en later met immigranten uit andere landen uit Europa en de Karibische landen.

Canada strekte zich uit van New Scotland tot New Scotland, of synoniemen daarvan; van Nova Scotia tot New Caledonia, dat later Brits Columbia werd genoemd, niet Engels Columbia. En wat ligt daar tussen? Selkirk met de immigranten die zich langs de Red River gevestigd hebben: allemaal Schotten, hoewel een Hessische zendeling zich hiermee in zijn geschriften niet eens verklaart. Het hele westen van ons land is verkend en bevolkt door Canadezen en Schotten van de Hudson's Bay Company of de North West Company die daar door het hoofdkantoor in Montreal heengestuurd werden. De CPR is gebouwd en gefinancierd door Schotten met de hulp van een Hollandse Amerikaan. Alexander Graham Bell was geen Engelsman en ook Sandford Fleming niet. Was John George Diefenbaker een Engelsman?

Nee, al dat gepraat over Engels Canada als we het over negen provincies hebben en

vier territories die voornamelijk bewoond worden door Inuit en Dene, dan is dat niet alleen misleidend, het is onjuist, pervers en lasterlijk.

Je kunt een Schot niet erger beleidigen dan hem een Engelsman te noemen en het is ook onjuist. En de Ieren zijn er ook niet op gesteld Engels genoemd te worden. En dat geldt ook voor onze eerste twee Eerste Ministers, Tory John A. Macdonald en de Liberal Alex Mackenzie, die wel als Engelsen zijn aangeduid. Zij waren Brits Canadezen of Brits Noord Amerikanen, maar Engels ... dat nooit.

Er zijn niet zoveel Engelsen die veel voor Canada hebben gedaan behalve een aantal ambtenaren die hier heengestuurd werden voor een bepaalde periode, militaire leiders die het ongeluk hadden hier te sneuvelen, Brock en Wolfe, of zielieden zoals Cook, Vancouver, Franklin en Hudson, waarvan de meesten hier het leven lieten voordat de Noren Amundsen en Larsen hen de weg door de North West Passage aanwezen.

O ja, en dan waren er drie Engelse humoristen: Halliburton, Leacock en Bob Edwards van de Calgary Eye-Opener; Grey Owl en de

Groep van Zeven. Zijn er vandaag de dag nog Engelse schrijvers in Canada? Durft u naar Farley Mowat te stappen en hem in zijn gezicht een Engelsman te noemen? Ik niet. En Morley Callaghan, Margaret Laurence, Marian Engel, Robertson Davies of Leonard Cohen

Wij wonen in een zogenaamd typisch Engelse buurt: Rosedale, mijn vrouw vier grootouders uit Rusland en Oostenrijk afkomstig zijn, en ik. Onder onze buren vindt u drie in ons proto-typisch Engelse Toronto invloedrijke architecten: Ed Zeldner (Ontario Place, Eaton Centre

Galleria), geboren en getogen in Duitsland; Ray Maruyama (Ontario Science Centre, Scarborough Town Centre en Central Reference Library) in Canada geboren uit Japanse ouders; en de Scandinavische Arthur Erickson (de nieuwe Massey Hall).

Het is niet dat ik iets tegen de Engelsen heb! Ik was er zelf ook één totdat ik 30 jaar geleden de loopplank van de Empress of Canada afrende in Halifax en begon Canadees te worden, net als al die andere 22.992.604 Canadezen en Canadiërs. Het gaat er alleen om dat mode woorden erg gevvaarlijk kunnen zijn!

Als u nieuwe banen voor de jeugd van Ontario kunt verschaffen, dan helpt Ontario u bij het betalen van hun salarissen.

Als u een zaak of landbouw bedrijf beheert en tussen 30 april en 21 oktober van dit jaar een nieuwe baan verschafft, kunt u een toelage aanvragen bij het Youth Employment Program van Ontario van \$1.25 per uur [tot een maximum van \$50 per week] op het loon van elke in aanmerking komende jeugdige die u voor deze baan aanneemt.

Vraag vroegtijdig aan. De fondsen zijn beperkt.

Als u een jong persoon werk wilt geven tijdens de duur van het programma moet u zo spoedig mogelijk een aanvraag indienen. De aanvragen worden in behandeling genomen in volgorde van binnenkomst. De uiterste termijn daarvoor is 3 juli 1979 of vroeger, als alle fondsen toegezien zullen worden.

In aanmerking komende werkgevers

zijn zij die actief in zaken of in de landbouw zijn geweest voor tenminste een jaar voorafgaande aan 30 april 1979 in de zaak waarvoor de aanvraag is ingediend.

In aanmerking komende werkneemers

moeten tenminste 15 maar nog geen 25 jaar zijn op 30 april 1979. Zij moeten wonen en willen werken in Ontario. Zij mogen geen familie zijn van de werkgever zoals bepaald in de Ontario Youth Employment Act.

De duur van het programma: Het programma is in effect voor 25 weken, van 30 april tot 21 oktober 1979. Werkgevers zijn niet verplicht iemand voor de volledige 25 weken aan te nemen.

Termijn van tewerkstelling:

Om in aanmerking voor een toelage te komen moet werk gecreëerd worden boven het regelmatig en seizoen werk dat normaal verschafft wordt gedurende de periode van dit programma. Het zal tenminste 25 uur per week werk onder toezicht moeten verschaffen voor tenminste 6 weken.

Bijdrage:

Werkgevers kunnen in aanmerking komen voor uiterlijk 150 werkweken op elk in aanmerking komend bedrijf. Bijvoorbeeld, als u gebruik wenst te maken van de maximum toelage zou u 10 jonge mensen aan kunnen nemen voor elk 15 weken, of 6 voor elk 25 weken, of 15 voor 10 weken. Erkende werkgevers kunnen een toelage ontvangen van \$1.25 per uur tot een maximum van \$50 per week (40 uur) voor iedere jeugdige die tijdens dit programma wordt aangenomen.

Het aannemen van werkneemers:

Voordat u een werkneemers aannemt tijdens dit programma moet u eerst een geschreven bevestiging van de Provincie ontvangen.

Het vorig jaar heeft het programma 40.000 nieuwe jobs voor jonge mensen toegewezen. Als u denkt dat u in aanmerking zou kunnen komen voor een toelage onder dit programma verzoeken wij u aan te vragen. Voor verdere informatie betreffende het Ontario Youth Employment Program en aanvraag formulieren, kunt u contact opnemen met: Ministry of Intergovernmental Affairs; Subsidiaries Branch, Queens Park, Toronto, M7A 2R8, Telephone 1-800-268-7592 (toll-free). In Metro Toronto bel 965-0570. In noord Ontario (Area Code 807) bel Toronto collect op nummer 965-0570. Telefonaan tussen 8 uur a.m. en 5 uur p.m. van maandag tot en met vrijdag.

Opmerking:

Als u deel nam in een vorig OYEP programma wordt u een aanvraagformulier en een gids per post toegezonden.

OYEP werkt voor ons allemaal.



William Davis,
Premier

Province of Ontario

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

Er is bij voortduur veel te zien in IJmuiden. De stoom is een wonder uitvinding geweest en de firma Volker en Bos heeft een stoomloco van het Rijk gehuurd om die te gebruiken bij de pier. De loco wordt Coenraad genoemd en met steenkool gestookt; het is een pracht gezicht, de koperen stoomdom en de koperen rand van de schoorsteen te zien glimmen.

In de plaats zelf heeft de heer Bik het in zijn hoofd gehaald, bomen te doen planten; men lacht om dit sentimentele voorstel en men schatert het uit, als ze de dunne boomstammetjes zien; de lieve jeugd klimt er natuurlijk meteen als apen in — maar het visioen van de heer Bik: IJmuiden in schitterende bomenpracht te zien, wordt na vele jaren verwesenlijkt.

Amsterdam moppert echter steeds luider: Jaren geleden schreef men reeds dat IJmuiden zich ging ontwikkelen, maar dat het nooit iets zou kunnen worden — maar Tijl Uilenspiegel heeft eens gezegd: "Waar rook is, is vuur."

"IJmuiden moet zich ontwikkelen niet ten koste van, maar ten behoeve van Amsterdam," schreef Amsterdam vervolgens, maar wie kan verkoop van vis tegenhouden als deze wordt aangevoerd? Wie kan dan beletten, dat Reijer Visser zijn visafslaglokaal moet uitbreiden? Het komt zover, dat er ruimte gezocht wordt en de heer Arnold denkt aan de bouw van een officieel afslaglokaal met kantoor en bel in de gevel. Kuiper en Kals openen een tweede visafslag en veel particulieren zien een schoon winstje in afslaglokalen.

Maar Amsterdam wil geen bloeiende vissersstad aan zijn monding en Amsterdam verklest in geen geval vissersvaartuigen voor de sluis, die de doorvaart van hun handelsschepen bemmeren.

Groei tegenhouden veroorzaakt vermindering en de IJmuidenaren willen dit laatste niet; het komt zover, dat men een speciale vissershaven gaat graven ten zuiden van het kanaal, dat men een toelatingskanaal gaat graven, dat vanuit de buitenhavens de vissersschepen een gemakkelijke binnenvaart zal geven. Dit werk heeft nieuwe consequenties: bouwplannen worden ingediend voor huizen en winkels aan de nieuw te graven haven, want schepen moeten bevoorraad worden en ambtenaren moeten wonen.

In één plan haalt IJmuiden geducht baksel: het hotel "Willem Barendsz", kostbaar opgezet en in omstreden maar imposante stijl gebouwd, rendeert niet.

"Voor de afhalers," hebben de bouwers gezegd, "familie van passagiers zullen naar IJmuiden komen om familie en kennissen af te halen of uit te wachten."

Maar de familie en kennissen bleven in Amsterdam om daar uit te wachten, want IJmuiden lag zo'n gruwelijk eind van de hoofdstad af en voorts: wat had men met IJmuiden te maken? Wie ging daar nu logeren?

Toch groeide IJmuiden in een korte spanne tijds tot een onstuimig levende kustplaats; oorzaak was mede de grote verscheidenheid van inwoners. De eenzelvige "Kattekers" uit Katwijk, de stoere praterige Urkers, de gemoedelijke Egmonders, de zakelijke Volendammers, de neringzoekenden uit alle delen van het land en de notabelen die een toekomst zagen, deze allen gingen de bevolking vormen en deze verschillendeheid was de basis voor een stoere, om idealen te bereiken vechtende bevolking, die echter vaak mank ging aan een overmaat van zelfverschatting, de een minder achtende dan de ander.

Aan de Heide ging men voorbij. IJmuiden was de rijzende stad — ver van IJmuiden lag de Heide en die vergat men het liefst; deze armzalige bevolking moest de nek omgedraaid worden en vooral niet gaan denken dat ze meetelde in IJmuidens groei.

Maar even hartstochtelijk vocht de Heide om haar bestaan en beide richtingen, de Heide en IJmuiden, verzuimden in te zien, dat beiden recht van bestaan hadden en beiden een geheel ander karakter zouden verkrijgen. IJmuiden: zee en visserij, handel en industrie — de Heide: een gemengde bevolking van arbeiders, middenstanders, notabelen en adel, die samen een handelswereld opbouwden zonder vis en industrie, maar meer op zakenvleau.

"De historie heeft bewezen, dat het christendom beschaving brengt, als de mens tenminste het juiste christendom brengt," zegt de meester. "De Bijbel geeft de tien geboden als de voorname zedenwet en dit is het begin van bezinning voor de mens. Dit is een basis om op te leven en de Heide heeft een te grote levenskans om die te missen."

Burgemeester en wethouders schuiven dergelijke punten wat verveeld van de agenda af; laat de kustplaats maar gaan; als het niet gaat trekken uit zichzelf wel weg en is men eindelijk verlost van de polderjongens-behuizing en gaat de Heide vanzelf ter ziele. Maar de Heide is niet meer weg te vegen en tegenstand prikkelt tot doorzetten. De meester en zijn vrouw zijn ook niet meer weg te denken en vele mensen houden de adem in en bellen nerveus aan het meestershuis, als de meester weer een aanbieding heeft ontvangen, hoofd te worden van een school ergens in het land en duizendmaal beter gesalarieerd dan hier.

Dan schudt de meester geruststellend het hoofd, hij heeft eenmaal gekozen en de strijd gestreden — hij blijft op de Heide.

Het contact met domine en vrouw Waardenburg van Velsen is een oerprechte vriendschap geworden; de meester kan op die manier met de belevissen van de eens door hem gestichte Zondagsschool in Velsen, nu alweer een twintig jaar geleden, op de hoogte blijven. De namen Nauta en Scheeres zijn ook reeds goed bekend, hoewel zij evenals de meester het werk aan anderen moesten overdragen omdat ander werk in hun leven kwam, maar graag stonden jonge krachten klaar het van hen over te nemen. Een bijzonderheid is, dat vrouwen en meisjes ook meewerken — wie had dit ooit kunnen denken! Lelende functie — "De emancipatie werkt hier gelukkig ook door," merkt de meester vaak op, "eindelijk zal kerk en school in het land en omgeving gaan beseffen, dat vrouwen ook iets kunnen."

Veel moeilijkheden moesten overwonnen worden: In het begin, dat domine Waardenburg de Zondagsschool leidde in de Engelmunduskerk, brak de lieve jeugd los en bleek, dat de onzichtbare dwingende teugels van de meester het werk niet meer leidden en de domine moest nog veel leren in dit geval en voorts bleek, dat de jeugd van Velsen en de Heide dezelfde jeugd was, die men overal vindt.

"De trots van Velsen, de kerk uit het jaar zeven-honderd, staat reeds vele eeuwen; de jeugd ziet kans dit gebouw binnen een week te slopen," ontdekt domine Waardenburg. En de kerkvoogden verbleden ogenblikkelijk toegegang voor de Zondagsschool.

Het probleem, wat belangrijker is: de kerk of de Zondagsschool is geen

probleem, men moet een lokaal vinden. De Marie-Boreelschool moet men verlaten omdat deze te klein werd; daarom gaat domine Waardenburg naar de heer Hoeuff van Velsen, die een groot huis bezit aan de dorpsstraat dat niet door hem wordt bewoond.

"Ja," zegt de heer Hoeuff, "het is de voormalige pastorie van domine De Jonge en deze predikant heeft zoveel gedaan voor Zondagsschool en evangelisatie, hoe zal ik kunnen welgeren? Gebruik het huis gerust."

"U vermoedt dat de werkende geest zich nog in het huis bevindt," lacht domine Waardenburg, "apropos: mocht dit zo zijn dan zullen we het werk op dezelfde wijze voortzetten."

Verbluffend is de groei en de animo; het is elke Zondag nieuwe vreugde het grote vierkante herenhuis gevuld te zien met kinderen en het vrolijke zingen te horen.

Tegenstanders komen vaak voorbij, de ruwe handen in de broekzakken en stevig pruimend. "Allemaal onzin," zeggen ze, "ze konden beter dat huis aan de arme mensen geven."

De omstandigheden van de familie Hoeuff schijnen de vijanden goed gezind te zijn: onverwacht moet het huis verkocht worden en de nieuwe eigenaar maakt de Zondagsschool weer dakloos.

De meester moet raad geven; de meester geeft raad. Zelf iets bouwen; geld verzamelen, een lening sluiten en die elk jaar aflossen.

"Zelf bouwen?" De monden vallen open van verbazing: wie heeft zoveel durf?

"Ik heb de mening dat we zakelijk moeten zijn," verklaart de meester, "ik weet, dat we de jaren van ons wonen hier — en dat is nu reeds meer dan twintig jaar — niets konden wagen, er was doodeenvoudig geen geld. Maar nu zit er zo'n groei in onze woonplaatsen, de steden en banken gaan zich voor ons interesseren; ze snuffelen naar rentewinst, wat betekent, dat ze ons geld willen lenen."

Hij zit midden in de plannen; er zijn ook besprekingen begonnen over de bouw van een klein kerkgebouw op de Heide; het tekent een grote stap vooruit, dat men die weg kan inslaan. Vertrouwen van de Banken, dat zegt alles.

Velsen behoeft echter geen zware geldzorgen op zich te nemen; in een daar weer een vergadering waar men hoort, dat de families Boreel van Hogelanden en Van Tuyl van Serooskerken, Hoeuff, Insinger, Van Limburg Stirum, samen een gebouw van steen laten zetten in het dorp Velsen en men dit gebruiken mag voor alle activiteiten voor de jeugd.

Na zulke vergaderingen gaan velen naar huis, verstoord door zoveel uitkomst en de wetenschap, dat God kennelijk helpt en Zijn werk steunt.

Het is September achttien-honderd-negentig een dag van intense blijdschap, als het gebouw in gebruik wordt genomen. Het is een groot stenen huis, dicht bij het kanaal en vooraan in de dorpsstraat; de toegangsdeur in het midden, aan beide zijden een groot hoog raam als van een kerkgebouw en boven een rond raam. De grote oppervlakte binnen is verdeeld met schotten; men kan vier klassen maken, men kan een zangklas houden, men kan jongens en meisjesclubs houden — het is ongelooflijk dit gebouw te mogen gebruiken en overal is het geschikt voor.

De meester en zijn vrouw staan lange tijd voor het gebouw in een wonderlijke ontroering: wat een bezit. Ze zien de grote ronde steen met inscriptie, die boven de ingang is gemetseld en waar de woorden in staan

gegrift "Mijn Woord zal niet ledig tot mij wederkeren."

"Dat is het," zegt de meester, "wat willen wij nog meer? Gewoon ons werk doen, dat is alles."

De plaatsen zijn tot de laatste toe bezet, men staat zelfs, maar er wordt gesproken en gezongen, er wordt een feest gevierd dat verschilt met de feesten op de Heide, zoals Oost en West van elkaar verschillen, maar dit is zo grandios omdat God in het midden is.

Aan het einde van de avond staat domine De Jonge, die als genodigde aanwezig is, achter de lessenaar. "Ik ken een lied, dat mijn levenslied is," zegt hij, "laat dat lied onze slotzang zijn van dit feest." Heeft men ooit zo gezongen? Het breekt onstuimig los, het straalt omhoog en weer is het stil in de hemel, omdat daar geluisterd wordt naar zang van mensenkinderen die tot de verachting van de mensen horen, tot de spot gekozen zijn — wat hindert het?" "Ik heb geloofd en daarom zing ik —" Het is een nieuwe stimulans voor het Zondagschoolwerk; men ziet het werk zo vastgewoeld dat men besluit er een vereniging van te maken, die bij de Bond wordt aangesloten; de heer Van Geelen wordt voorzitter.

"We moeten de Zondagsschool op de Heide en IJmuiden hier ook onder voegen," stelt hij voor aan de heer Van Zweden, die sinds kort als evangelist in deze streek is aangesteld en de heer Van Geelen vindt dit een voorstel om vast te houden tot vreugde van de meester, die het jammer vindt, dat deze tak eerst wat vergeten scheen te worden.

In de Kalverstraat is een huis gebouwd voor de evangelist de heer Van Zweden; het is een mooi, groot huis; bevat voor- en achterkamer en is nog niet bewoond — daarom houdt men de Zondagsschool in dat huis zolang het kan; als vanouds in de school van de meester maakt men ook hier van twee kamers een en zet de lessenaar in het midden, wat zoveel ruimte geeft, dat men er ook kerkdiensten gaat houden, hoewel er dan vaak plaats te kort is.

Alles groeit naar behoefte naar groter: de groei van de gemeente vraagt naar grotere gebouwen, zelfs ziet men de mogelijkheid twee kerkgebouwen nodig te hebben, omdat het ononderbroken aantal inwoners steeds stijgt. Het ene bouwplan na het andere wordt gemaakt in IJmuiden en op de Heide, hoewel men op de Heide steeds bouwt naar eigen inzicht en zich weinig aan de bouwplannen houdt, maar er komen huizen en straten. De bestrating is ver te zoeken, maar men is al blij dat de keten verdwijnen en plaats maken voor stenen huisjes.

De Zondagsschool in IJmuiden gaat ook prima: Frits is een leider die zich ontwikkelt tot het vakmanschap van zijn vader; hij heeft daarbij het geluk dat enkele helpsters elke Zondag overmatig werk van hem overnemen door het overhoren van de psalmversjes en het innen van de gelden: een cent voor de Zending en een cent voor de Zondagschool. Deze plaats, die zelf zoveel geld behoeft, offreert voor de zending.

De kinderen vinden Frits Vermeulen geweldig en de zestienjarige Marie de Koning mogen ze ook wel, al is die heftig op de penning, maar ze vertelt er bij dat er geld nodig is en leder kind elke week de twee centen moet meenemen.

"Me moeder had geen centen meer," verklaren sommige kinderen, waarop Marie de Koning dan vraagt: "Moet de Zondagsschool dan maar opgedoekt worden?" "Nee —" halen de kinderen verschrik uit en de volgende week zijn er weer centen meegebracht.

CRWRC is in touch with the needs in flooded areas of Canada and the U.S. It appears that emergency needs (food and shelter) are being met. Long-term recovery needs will be great in several areas during the late spring and summer of this year, and CRWRC will certainly be part of that recovery program.

Fighting has broken out again in Nicaragua and CRWRC has another request for food aid. \$10,000 has been sent for immediate purchase of food locally and more is being shipped from Alberta, Canada. \$15,000 worth of oil, \$15,000 worth of powdered eggs, and \$5,000 worth of powdered milk will be on its way this week.

L. Huiizingh

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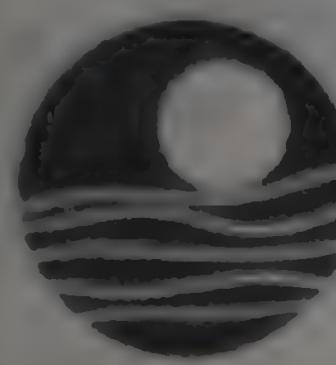
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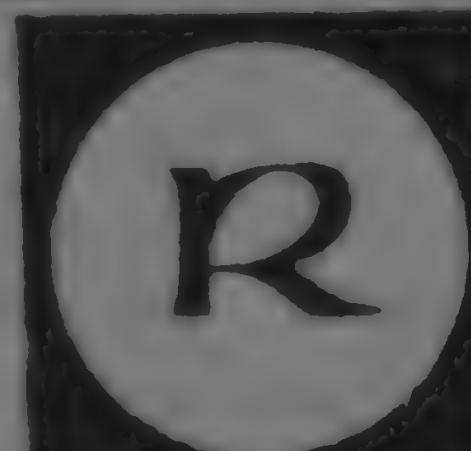
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Notes of Thanks

John and Riek Hildering want to thank our dear friend, Mr. Enno Ennema, most sincerely for the faithful weekly visits paid to our mother, Mrs. W. Heyerman, while she was living with us for the past 3½ years. You reading God's Word to her and praying with her sustained her greatly during her illness. God bless you, Enno. Matthew 25:36 and 40.

DE JONG: We thank our children, relatives and friends for the best wishes, flowers, cards and gifts received on our 40th Wedding Anniversary. To God be the glory. Rudolph and Grace DeJong, Sarnia, Ont.

VAN NIEJENHUIS: We wish to thank everyone who made our 25th Wedding Anniversary such a joyful occasion. Thanks for the many cards, flowers and gifts. Above all we thank and praise the Lord for his abundant care and blessings in the past. We pray for his continued guidance.

Mr. and Mrs. John Van Niejenhuis, R.R.1, Orono, Ont. L0B 1M0.

Births

DUGGAN: Praise be to God, the Creator of life, for entrusting us with a beautiful daughter, REBECCA LYNN, born May 3, 1979. A sister for Matthew. Grateful parents are Bob and Ann Duggan, nee Schaafsma.

2 Hewitt St., Orangeville, Ont. L9W 2T7.

RAUWERDA: Dick and Shirley thank God for the birth of their daughter, BRENDA EMILY, born April 24, 1979, weighing 6 lbs. 7 oz. She is a little sister for Ruth Ann, Suzanne, Richard, Peter and Brian. She is the 37th grandchild for Mr. and Mrs. Wilfred Bootsma and 37th grandchild for Mrs. Ebe Rauwerda. R.R.1, Jarvis, Ont. N0A 1J0.

VANDER VELDE: With thankfulness to God, we announce the birth of our first child, AMANDA MARIE, born on April 20, 1979. First grandchild for Mr. and Mrs. A. Vander Velde, Beachburg and fourteenth for Mr. and Mrs. J. Wiggers, Trenton.

Hessel & Audrey Vander Velde (nee Wiggers), 4-222 Belmont Ave., Pembroke, Ont.

Marriages

BROUWER-KUURSTRA: Mr. and Mrs. Lester Brouwer of Bunde, MN, USA and Mr. and Mrs. Cecil Kuurstra of Ancaster, Ont., are happy to announce the forthcoming marriage of SHIRLEY and BILL. The ceremony will be held, D.V., on Saturday, June 9, 1979, at 2 p.m. in the Bunde Christian Reformed Church, Bunde, Minnesota. Rev. James Hoogeveen officiating. Summer address: c/o Rev. D. Tigchelaar, Kamloops, B.C. After Sept. 1, Grand Rapids MI.

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Marriages

CAMPBELL-RECKMAN: Mr. and Mrs. Elmer D. Campbell, Camlachie, Ont., are happy to announce the marriage of their daughter MARILYN GAYLE to HENDRIK ANTHONY RECKMAN, son of Mr. and Mrs. John Reckman, Sarnia, Ont. The ceremony will take place May 19, 1979 at 3:00 p.m. in the Second Christian Reformed Church, Sarnia. Pastor Lloyd Clark and Rev. Richard VandenBerg officiating. Future address: Mill St., Thedford.

DE BOER-WIKKERINK: Mr. and Mrs. Ralph De Boer of Hagersville, Ontario, are happy to announce the forthcoming marriage of their youngest daughter, TENA JEANETTE, to JOHN GERALD WIKKERINK, son of Mr. and Mrs. John Wikkerink of Beamsville, Ont. The wedding ceremony will take place, the Lord willing, on Saturday, June 2, 1979 at 3:00 p.m. in the Maranatha Christian Reformed Church of York, Ontario. Rev. P. Stel officiating. Future address: R.R.#3, Hagersville, Ont. N0A 1H0.

KORVEMAKER-DE POOTER: Mr. and Mrs. John Korvemaker of Port Lambton, are happy to announce the forthcoming marriage of their daughter, OLGA to MR. BILL DE POOTER, son of Mr. and Mrs. J. De Pooter of Port Lambton. The wedding will take place, the Lord willing, on Saturday, May 19, 1979 at 3:00 p.m. in the Wallaceburg Chr. Ref. Church with Rev. R. Praamsma officiating. Future address: Moore St., Port Lambton, Ont. N0P 2B0.

KRAAL-DE JONG: Mr. and Mrs. Ben Kraal of Moorefield, Ont., are happy to announce the forthcoming marriage of their daughter, SHARON GRACE to EUGENE ALLEN, son of Mrs. Harriet De Jong of Grand Rapids, Mich., on Saturday, May 26, D.V., at 4:00 p.m. in the Calvin Seminary Chapel, Grand Rapids, Mich. Rev. Dale Cooper officiating. Future address: 220 Zina St., Orangeville.

LEENSTRA-WOLTJER: Mr. and Mrs. Siemen Leenstra of Lacombe, Alberta, and Mr. and Mrs. Herman Woltjer of Lacombe, Alberta, are pleased to announce the forthcoming marriage of their children, EDNA and ANDY. The wedding ceremony will take place, the Lord willing, on Friday, June 1, 1979 at 2 p.m. in the First Christian Reformed Church. Rev. G. Heersink officiating.

DOST-WILLIAMS: Mr. and Mrs. B. Dost of 4422-115th Ave., Edmonton, are happy to announce the marriage of their daughter SUSAN J. to MR. ALAN W. WILLIAMS, son of Mr. and Mrs. T.E. Williams of London, Ontario. The wedding will take place, D.V. on June 1, 1979 at 6:00 p.m. in the Augustana Lutheran Church, 9901-107th Street, Edmonton. They will make their home at #803 10025-115th Street, Edmonton, Alberta T5K 1S9.

HAALSTRA-SYMONS: Mr. and Mrs. Clarence Haalstra of Port Hope, Ont. are pleased to announce the forthcoming marriage of their daughter JEANETTE COBY to MR. EDWARD ORLO SYMONS, son of Mr. and Mrs. Ross Symons of Baltimore, Ont. The wedding will take place, D.V., on Saturday, May 19th at 3:30 p.m. in the Grace Chr. Ref. Church of Cobourg, Ont. Future address: 50 Wellington St., Apt. 3, Port Hope, Ont. L1A 2M5.

HELLEMAN-BREIMER: Thankful to the Lord who brought them together, Mr. and Mrs. Hank Helleman and Mr. and Mrs. Hank Breimer are happy to announce the forthcoming marriage of their children, MARY ELAINE and THEODORE JOHN. The wedding cere-

Marriages

mony will take place, the Lord willing, on May 26, 1979, at 3 o'clock in the Calvin Christian Reformed Church, Ottawa, Ont. Rev. J. Quartel officiating. Future address: 10 Runnymede Rd., Apt. 108, Kingston, Ont. K7M 2A1.

SJAARDA-FOLKERTS: Mr. and Mrs. Kenneth Sjaarda of Rexdale, Ont. take pleasure in announcing that their daughter, SHARON LYNN will be joined in marriage to WILLIAM, son of Mr. and Mrs. Rienk Folkerts of Willowdale, Ont. D.V., Saturday, May 19, 1979 at 1:00 p.m. in the Rehoboth Chr. Ref. Church, Toronto. Sharon and Bill will reside at 860 Tandridge Cresc., Rexdale, Ont. M9W 2P2.

SMIDS-VANDERENDE: Mr. and Mrs. John Smids, Thanesville, and Mr. and Mrs. John VanderEnde, Blenheim, joyfully announce the forthcoming marriage of their children, MARGARET and HAROLD GORDON. The ceremony, D.V., will take place on Saturday, May 26, 1979, at 5:00 p.m. in the 1st Christian Reformed Church, Chatham, Ont. Rev. J. Tenyenhuis officiating. Future address: R.R.#3, Hagersville, Ont. N0A 1H0.

TULS-BELDER: Mr. and Mrs. H. Tuls are pleased to announce the forthcoming marriage of their daughter CAROLYN DIANE to JACK BELDER, son of Mr. and Mrs. A. Belder of Orangeville, Ont. The wedding will take place, D.V., on Friday, May 25, 1979, at 4:30 p.m. in the Orangeville Christian Reformed Church, Orangeville, Ont. Rev. H. Gunnink officiating. Future address: 370 Catherine St. Ext., Blenheim, Ontario N0P 1A0.

VAN NOORT-BOOGAARD: Mr. and Mrs. J. Van Noort are happy to announce the forthcoming marriage of their daughter ANNETTE to WILLIAM BOOGAARD, son of Mr. and Mrs. P. Boogaard. The ceremony will take place, D.V., on May 12, 1979 at 3 o'clock in the 2nd Christian Ref. Church of Toronto, 265 Albion Rd., Rexdale, Ont. Future address: 6800 Westminster Hwy., Apt. 617, Richmond, B.C.

VISSE-NIELSEN: Mr. and Mrs. John Visser of Chatham, Ont., are happy to announce the forthcoming marriage of their daughter, GRACE JOHANNA, to MR. JEFF GADE NIELSEN, son of Mr. and Mrs. Bendy Nielsen of London, Ont. The wedding will take place, D.V., on May 26, 1979 at 3:30 p.m. in the London Bethel Christian Reformed Church at the Sunrise Baptist Church London, Ont. Rev. A. Beukema officiating.

Anniversaries

Rottevalle Markham
 1939 May 20 1979
 On the occasion of our parents and grandparents,

PETER CLAUS
 and
 ANNA CLAUS
 (nee Van Dyke)

40th Wedding Anniversary, we thank God that he has truly kept his promise to them.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Ps. 121:8

Al & Marg Claus; Diana, Ingrid — Goderich
 Mike & Pat Claus; Cathy, Joanne, Michelle, Elaine — Oshawa
 John & Anne Claus; Peter, Glenda — Woodstock
 George & Mecke Claus; Allan, Jennifer — Woodstock
 Home address: Dublin Pl., Apt. 7E, 14 Dublin St., Markham, Ont. L3P 1M7.

Anniversaries

On May 9, 1979, we especially thanked the Lord with the words of Psalm 5:11, for the 30 years of marriage he has given our parents,

JAMES BERGSTRA
 and
 WILMA BERGSTRA
 (nee Bouma)

The children:
 Dick & Mary Both — CRWRC in Haiti
 Stuart S. Bergstra
 Gary G. Bergstra
 Thomas J. Bergstra
 Raymond J. Bergstra
 All at R.R.#1, Shallow Lake.

De Krim, Exeter
 Overijssel Ontario 1929 1979

With joy and thanksgiving to our Lord, we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,

DOUWE BOERSMA
 and
 JETJE BOERSMA
 (nee Konynenbelt)

on May 22nd, the Lord willing. Their loving children, Zwaantje & Plet — Clinton Sjoukje & Bert — Hensall Janny & Steve — Cayuga Plet & Audrie — Exeter Gerard & Annie — Exeter plus their 23 grandchildren. Reception from 3-5:30 in the church basement of the Exeter Chr. Ref. Church.

Sneek Edmonton 1934 1979

"The Lord will keep your going out and your coming in, from this time forth and for evermore." Psalm 121:8.

With joy and thankfulness to our Lord, we hope to celebrate, the Lord willing, on May 30th, the 45th Wedding Anniversary of our dear parents and grandparents,

ALE BROUWER
 and
 SAAKJE BROUWER
 (nee Andeta)

We thank God for keeping them in his care all these years, and pray for his continued care in the years to come.

Their thankful children and grandchildren,

Mel & Lenora Brouwer; Allen, Jeffrey, Leanne — Edmonton, Alberta
 Alice & Evert Van Sloten; John, Alan, Sharon, Edward, Marlene — Mississauga, Ontario
 Wytze & Geraldine Brouwer; Lisa, Allen — Edmonton, Alberta
 Lawrence Brouwer — Edmonton, Alberta
 Dianne & Arend Kersten; Shelley, Lori Anne, Tricia — Kincardine, Ontario

Home address: 5916-137 Ave., Edmonton, Alberta T5A 1C9.

1949 May 12 1979
 On Saturday, May 12, 1979, we will celebrate, the Lord willing, the 30th Wedding Anniversary of our parents and grandparents,

JOHN and ALICE DEBOER
 (nee Elzinga)

The wedding text was: Psalm 121 vs. 3 and 4.

"He will not let your foot be moved; he who keeps you will not slumber. Behold he who keeps Israel will neither slumber nor sleep."

Their thankful children and grandchildren:

George & Betty DeBoer — Stoney Creek
 Luke & Lucy Bouwers; Christine, Michelle, Kerry-Ann, Jody — St. Ann's

Walter & Correen Kloostre — Beamsville

Richard DeBoer — Smithville

Arnold & Joyce Riewald — Cayuga

Frances — at home

John — at home

R.R.#1, Smithville, Ontario.

Anniversaries

1939 1979
 Ylst Morrisburg
 With gratitude to our heavenly Father, on May 24, 1979, we hope to celebrate with our parents and grandparents,

DONALD BUMA
 and
 IRENE BUMA
 (nee Rienstra)

the happy occasion of their 40th Wedding Anniversary. We pray that the Lord will keep them in his care, and will spare them for each other and for us for many years to come.

With love and thankfulness from their children and grandchildren:

Peter & Edna Salverda; Steven, Donald, Randy, Chris, Lori — Hagersville

Peter & Bonnie Buma; Donald, Robert — Fruitland

Paul Buma; Irene, Shirley, Margory — Fruitland

Claude & Shirley Helder; Eddie, Donald, Peter, Linda, Margaret — Inkerman

John & Wilma Buma; Andrea, Cathy, Amy — South Mountain

Bill & Gertie Bootsma; Barbara, Steven, Wendy, Anita — South Mountain

Wilfred & Trixie Bootsma; Susan, Paul, Jeffrey — Port Dover

Barbara Buma — Brantford

Reception to be held in Civic Centre, Morrisburg at 7:30, May 26.

Home address: 4B Meadowvale Place, Box 278, Morrisburg, Ont.

1934 May 9 1979

"All the paths of the Lord are steadfast love and faithfulness for those who keep his covenant."

Psalm 25:10

Congratulations mom and dad!

JERRY and TINE DEGROOT

(nee Oudeman)

on your 45th Wedding Anniversary.

That our covenant God will continue to bless our parents is the prayer of their grateful children and grandchildren:

Bert & Bea Degroot and children — Kingville, Ont.

Jane & Hank Lammers and children — Victoria, B.C.

1929 1979

Holland May 30 Canada

"Bless the Lord, O my soul and all that is within me, bless his holy name!" Ps. 103:1

With much joy and praise to the Lord, we hope to celebrate, the Lord willing, the 50th Wedding Anniversary of our beloved parents, grandparents and great-grandparents,

NANNE GROOT

and

NEL M. GROOT

(nee Den Hartigh)

That our gracious Lord will continue to surround them with his love, for each other and for us, is our prayer. Their thankful children and grandchildren:

Jack & Margaret Groot; Nelly & Rosa, Marlan, Grace, Norman, Phillip — Aylmer, Ont.

Classified Advertising

Anniversaries

Garjp Friesland 1939 St. Catharines Ont. 1979

Wedding Text

"In all your ways acknowledge him and he shall direct your paths." Prov. 3:6

With joy and thanksgiving we hope to celebrate with our parents and grandparents,

JACOB DE VRIES
and
RENSKJE DE VRIES
(nee Rooda)

their 40th Wedding Anniversary on May 25th.

It is our prayer that the Lord will continue to bless them and keep them in his care in the years ahead. Their thankful children,

Ann & Joop Oudshoorn

Bill & Sylvia de Vries

Klara & Ralph Numan

Jack & Henny de Vries

Douwina & Evert Langendoen

Greta & Jan Haanstra

Eric & Lynd de Vries

Emmy & Mike Perry

and 23 grandchildren.

There will be open house on Saturday, May 26, 1979, from 2:45 p.m. in the Maranatha C.R.C., Scott St., St. Catharines. Home address: 22 Bowstead Dr., St. Catharines, Ont. L2N 3T1

The Lord willing, we hope to celebrate on May 24th the 45th Wedding Anniversary of our parents and grandparents,

DIRK HOOGENDOORN
and
JOHANNA ADRIANA
HOOGENDOORN
(nee Bekebrede)

We hope and pray that the Lord will keep them for years to come. This is the prayer of their children:

Jo & Gerardus Talsma — Orono, Ontario

Cor & Elly Hoogendoorn — Grand Valley, Ontario

Dick & Wilma Hoogendoorn — Orangeville, Ontario

Gert & Trix Hoogendoorn — Delta, B.C.

Nellie & Rudi Smit — Collingwood, Ontario

Piet & Lorna Hoogendoorn — Grand Valley, Ontario

Henk & Wendy Hoogendoorn — Grand Valley, Ontario

and sister G.J. Bekebrede with mom and dad and 24 grandchildren. Open house at Collingwood Christian Reformed Church, Poplar Side-road, from 2-4 on Saturday, May 26, 1979 in the afternoon. Best wishes only please.

Home address: R.R.#2, Highway 26, Collingwood, Ontario L9Y 3Z1.

50 Years

Oldekerk Holland 1929 May 23 1979

"Ik Wil U o God mijn dank betalen." Gezang 28:1

With gratitude to our heavenly Father we hope to celebrate, the Lord willing, on May 23, 1979, the 50th Wedding Anniversary of our beloved parents and grandparents,

WILLEM HUBERTS
and
EKE HUBERTS
(nee van Assen)

We as their grateful children and grandchildren pray that they may be with us for many years.

Berend & Tini Huberts — Moorefield, Ont.

John & Linda Huberts — Moorefield, Ont.

Albert & Gre Huberts — Moorefield, Ont.

Bonnie & Henry Top — Brampton, Ont.

Aafke & Jan Visscher — Wallenstein, Ont.

and 23 grandchildren.

Those who wish to congratulate them on this happy occasion will have the opportunity to do so on that day, May 23, 1979, at Moorefield Community Centre from 2-4 p.m.

Anniversaries

Amsterdam 1954 St. Catharines 1979
"I lift up my eyes to the hills from where does my help come? My help comes from the Lord who made heaven and earth." Ps. 121:1-8

JAN and RITA DUPON
(nee Rijtsma)

With joy and thanksgiving to God we would like to congratulate our parents with the happy occasion of their 25th Wedding Anniversary on May 19, 1979. It is our prayer that the Lord will guide them in many more years to come.

With love, their children:
Rita & Harv, engaged
Fred — at home
Femmy & John Van Hulzen — St. Catharines
John — at home
Helen — at home
Rhea — at home
Open house will be held on May 19, 1979 at their home from 1-4 p.m. Home address: 18 Bishop's Road, St. Catharines, Ont. L2M 1T9.

Ee 1934 Smithers 1979
June 2
With thankfulness to the Lord, we may celebrate, D.V., the 45th Wedding Anniversary of our parents,

JACOB HAAIJEMA
and
DETJE HAAIJEMA
(nee Terpstra)

We pray for God's blessing and guidance in the years to come.

Clarence & Pearl Haaijema — Williamsburg, Ont.

Dick & Willie Haaijema — Houston, B.C.

George Stad — Smithers, B.C.

Clarence & Jane Vanderschaaf — Smithers, B.C.

Tom & Janet Stad — Peers, Alta.

Joe & Sadie Posthuma — Smithers, B.C.

Andy & Sandra Meints — Houston, B.C.

and 36 grandchildren.

Box 443, Smithers, B.C. V0J 2N0.

Suameer 1934 Hastings 1979

On May 31, 1979, D.V., we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

YME HIEMSTRA
and
JIKKE HIEMSTRA
(nee Riemersma)

We pray that the Lord will continue to bless and keep them in the years to come.

Lieuwe & Riekie Greydanus; Jack, Jane & Roy, Eve & Gerry, Jim, Diane — Listowel, Ont.

Bud & Sylvia Martenuk; Kathy — Cobourg, Ont.

Gerbent & Anne de Jong; Gary, Mark, Rodney, Chris — Baltimore, Ont.

Bill & Marguerite Hiemstra; Tammy, Jamie, Kevin — Listowel, Ont.

Home address: R.R.#1, Hastings, Ont.

Aalten 1949 1979

With joy and thanksgiving to our God, we hope to celebrate on May 18, 1979, the 30th Anniversary of our parents and grandparents,

HENDRICK KORTEN
and
HERMIEN KORTEN
(nee Bussink)

We pray that the Lord may bless and guide them.

Their thankful children:

Joanne & Gerald Heinen; William, Richard — Niagara Falls

John & Joanne Korten; Jerry, Mark — Niagara Falls

Bernie & Joanne Korten; Daryl — Wainfleet

Open house will be held on Friday, May 18, 1979 at the gym of the Wellandport Christian School from 7-9:30 p.m. Best wishes only.

Home address: R.R.1, Fenwick, Ont. L0S 1C0.

Anniversaries

1929 May 14 1979
With thankfulness to God, we hope to celebrate on May 14, 1979 the fiftieth, Golden Anniversary of our parents and grandparents,

YKE OSINGA
and
SYBRIGJE OSINGA
(nee Feenstra)

That the Lord will continue to bless them in years to come is the hope of their children:

Mike & Jenny Osinga — Brantford, Ontario

Dick & Bev Osinga — Breslau, Ontario

Sietske & Henk Reinten — Johannesburg, South Africa

Faye & Dick Verkirk — St. Catharines, Ontario

Wilma & Steve Stelpstra — Strathroy, Ontario

Frank & Shirley Osinga — Caledonia, Ontario

John & Phylis Osinga — Ancaster, Ontario

Joe & Sandra Osinga — Simcoe, Ontario

Jim & Coby Osinga — Caledonia, Ontario

Ella & Paul Stigter — Brantford, Ontario

Pete & Pat Osinga — Hamilton, Ontario

and their 29 grandchildren.

Open house will be held on May 19, 1979, in Calvin Memorial Christian School gym, 300 Scott Street, St. Catharines, Ontario from 3:00 to 4:30 p.m. Best wishes only.

2 White Street, Apt. #205, St. Catharines, Ontario L2N 1Z2.

Ferwerd (Fr) 1929 Strathroy 1979

With thankful hearts to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

GERRIT W. VANDERHEIDE
and
DIRKJE VANDERHEIDE
(nee Swart)

We pray that the Lord may richly bless you in the years that lie ahead.

Psalm 116:7 "What shall I render to Jehovah now."

Congratulations Pake en Beppe from:

Wiegert & Teunie VanDerHeide — Strathroy

Geurt & Ida Kroesbergen — Ailsa Craig

Sidney & Hielkje VanDerHeide — Mitchell

Steve & Freeda Beintema — Watford

Herman & Theresa DeHaan — Sarnia

Max & Bertha VanDerHeide — Poplar Hill

and 38 grandchildren and 4 great-grandchildren.

Open house will be held Friday, May 25th, from 8:00 to 9:00 p.m. at the Coldstream Hall.

Home address: 282 Ellor Street, Strathroy, Ontario.

Their home address: 14310 Haven, Ontario, California 91760.

Drachten 1939 May 19 1979

"The Lord is near; have no anxiety, but in everything make your request known to God in prayer and petition with thanksgiving." Phil. 4:6 (NEB)

This was the wedding text and constant source of strength for our parents,

PETER and MARGARET VANDERWERFF
(nee Salverda)

We are thankful that our heavenly Father has watched over them and us and that we may together on May 19, 1979, celebrate their 40th Wedding Anniversary.

Rinze & Nancy Vanderwerff; Gregory, Michael — Kitchener

John & Jeanette Vanderwerff; Peter, Sharl, Julie — St. Ann's

Yellie & Harry Bick; Paul, Allan, Jason, Daryl — Hamilton

Christine & Jake VanDyk; Tonia, Jonathan, Benjamin — Mississauga

Bart & Wendy Vanderwerff; Scott — Burlington

707 Stone Rd. E., Guelph, Ont. N1H 8H6.

Anniversaries

Aalten 1934 May 17 1979
On Thursday, May 17, 1979, the Lord willing, we hope to celebrate with our dear parents and grandparents,

DERK KAMINK
and
HENDRIKA KAMINK
(nee Tolkamp)

their 45th Wedding Anniversary. We pray that the Lord may continue to bless and guide them, and keep them in his care for each other and for us.

With love, their children:

Herman Kamink — Kingston, Ont. Benny Kamink — at home

Dini & Bill Terpstra; Debbie, Harvey, Rick, Robbie, David, Christopher — R.R.#3, Picton, Ont.

Dirk & Lynn Kamink; Mark — R.R.#7, Belleville, Ont.

Bill & Dena Kamink; Michal — R.R.#2, Conseecon, Ont.

Open house, Thursday, May 17th at the Bloomfield Christian Reformed Church, beginning at 7:30 p.m. Best wishes only.

Home address: R.R.#2, Conseecon, Ontario.

Anniversaries

Anniversaries

1939 May 19 1979
With joy and thanksgiving to our heavenly Father, we wish to congratulate our dear parents and grandparents,

JOHN VAN OENEN
and
MINA VAN OENEN
(nee Simmink)

on their 40th Wedding Anniversary. We pray for God's continuing blessings for them in years to come. Their children and grandchildren:

Gary — Goderich, Ont. Annie & Siebolt Siersema; Margorie, Jimmy, Nancy — Blyth, Ont.

Wilma & Pete Groot; Norman, Steven, Richard, Christopher — Fruitland, Ont.

<p

Classified Advertising

Anniversaries

45 Years

Oudeschoot Brampton 1934 May 24 1979
With thanksgiving to the Lord and joy in our hearts we would like to congratulate our grandparents,

RICHARD and SANDRA POSTHUMUS (nee Greydanus)

on their 45th Wedding Anniversary. Happy Anniversary Pake and Beppel Martin & Karen — Thunder Bay, Ont. Richard — Fort McMurray, Alta. Sandra, Crystal, Alice, John and Peter — from Thunder Bay, Ont. Home address: Trinity Tower, Box 208, 7900 McLaughlin Rd., R.R.10, Brampton, Ont. L6V 3N2.

Obituaries

On April 20, 1979, it pleased our heavenly Father to take unto himself, our dear husband, father, grandfather and great-grandfather,

JAN GEERTSEMA

at the age of 75.

Psalm 23

Beloved husband of Geertje Geertsema-VanderHeide and dear father of:

Ebel & Elizabeth Geertsema — Bradford

Diny & John Scherpenzeel — Palmerston

Ann & Sjabbe Dryfout — Kettleby

Bill & Nell Geertsema — Schomberg

Jim & Effie Geertsema — Tottenham

Trudy & Gerry Borg — Fordwich

Grandchildren and great-grandchildren.

R.R.2, Tottenham, L0G 1W0.

On Friday, April 20, 1979, the Lord took unto himself our dear grandfather and great-grandfather,

JAN GEERTSEMA

at the age of 75.

"For me to live is Christ and to die is gain." Phil. 1:21

John & Mary Ann Geertsema;

Martin, Stevin — Kanata, Ont.

Peter & Grace Geertsema; Joshua — Kanata, Ont.

Gwenda Geertsema — Willowdale, Ont.

Patricia Geertsema — Bradford, Ont.

Mark Geertsema — Bradford, Ont.

Gerda & Geno Meyer; Kevin, Angela — Gorrie, Ont.

Bart Scherpenzeel — Gorrie, Ont.

John Scherpenzeel — Winnipeg, Man.

Grace Dryfout — Willowdale, Ont.

Sidney, David, Mary-Ann Dryfout — Kettleby, Ont.

John & Janet Geertsema — Beeton, Ont.

Andy & Carolyn Geertsema — Kettleby, Ont.

Gary, Robbie, Mark & Monica Geertsema — Schomberg, Ont.

Jack, Frank, Harriet, Donald, Richard Geertsema — Tottenham, Ont.

Raymond, Margaret, Sharon Borg — Fordwich, Ont.

It pleased our heavenly Father to take home on the first day of May, 1979, our dear husband, father, grandfather, and great-grandfather,

JANNES HESSELS

in his 93rd year.

"For it is by God's grace that you have been saved through faith." Ephesians 2:8

A. Hessel (nee Mulder) — Beilen Klaas & Willemien Hessel — Wellandport

Peter & Ali Hessel — Dunnville

Henk & Hillie Hessel — Zweeloo

Fanny & Klaas Fluit — Wellandport

Hillie & Marissen Stevens — Beilen

Luc & Klaasje Hessel — Zuidwolde

Be & Jantje Hessel — Stadskanaal

30 grandchildren and 8 great-grandchildren.

Home address: Hofstraat 20, W-E Beilen, Dr.

Obituaries

Op 30 april 1979 heeft de Heere tot zich genomen onze innig geliefde vrouw, moeder, grootmoeder en over-grootmoeder,

GRIETJE HOGENDOORN (nee Baalbergen)

in de ouderdom van 87 jaar. Na een gelukkige echtvereniging van bijna 62 jaar.

Haar lievelings psalm was Psalm 42.

Geliefde echtgenote van Pieter Hogendoorn — Beamsville, Ont.

Moeder van:

Pieter en Nelly Hogendoorn — Brantford

Jaap en Wies Hogendoorn — Holland

Jan Yzerman — Cambridge

Fred & Corry Hogendoorn — Holland

Janny & Dick Hibma — Owen Sound

Arie & Lucy Hogendoorn — Australia

Dicky & Gerrit VandenBurg — Drayton

Riet & Bill Smit — Tara

Joke & Bas Brak — Paisley

Floyd & Ann Hogendoorn — Millbrook

Alex & Gerda Hogendoorn — Brampton

Margaret & Bill Buys — Beamsville

91 kleinkinderen en 63 achterkleinkinderen.

De begrafenis heeft plaats gevonden op 2 mei in de Mountainview Chr. Ref. Church te Grimsby, Ont.

Suddenly on Thursday, April 26, 1979 it pleased our heavenly Father to take home our dear father and grandfather,

KLAAS VAN LINGEN

at the age of 69.

Beloved husband of the late Louwken Van Lingen (September 6, 1978).

Sadly missed by his children:

Martin & Henny de Vries — Thameford

John & Annie Van Lingen — Mossley

Melvin & Kiny Van Lingen — Chatham

Gerrit & Edith Lokhorst — Belmont

Adam & Anne Bergsma — Thameford

Henry Van Lingen — Belmont

Clarence & Pat Poortinga — Auburn

Ted & Janet Van Lingen — Brampton

Predeceased by daughter Rena Van Lingen (October, 1971)

also missed by 22 grandchildren.

"The Lord is my Shepherd; I'll walk with him always."

Personal

Christian woman, mid-forties, is very interested in meeting a Christian man, same age. Please reply to Box No. 4380, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Are you a committed Christian guy who would like to meet an attractive, outgoing, committed Christian widow (mid 20's) with one child. I enjoy good music and travelling. If you are between 25 and 35 and enjoy the outdoors please send a resume and recent photo to Box No. 4399, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman, mid-30s, divorced, would like companionship with Christian lady. Please send letters to Box 4402, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

A young 22-year-old girl is looking for a Christian man. Preferably a farmer. Please write to Box 4403, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Articles for Sale

Wanting to sell the following books: all in the Dutch language.

- 22 boeken der Korte Verklaringen
- De Wedergeboorte - Dr. De Groot
- Verbonds geschiedenis (Oude en Nieuwe Testament) - Dr. S.G. de Graaf

- Het boek der ontmoetingen - Dr. C. Bavink
- Reasonable bid accepted. Contact: Mr. J. Hofstee, 32 Barwick St., St. Thomas, Ont.

Business

Bakelaar Jewellers Ltd.

For the finest in solid gold Jewelry and genuine gemstones. Quality and service you can depend on.

160 Main St. W., Listowel, Ont.

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Book early to avoid disappointment.

Passport photo — fast service.

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Hamilton, Ont.

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[Drayton] Ltd.

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Our estimates are free....

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Camp Ke-Mon-Oya

Summer camp for boys and girls, fall and winter weekend retreats for young people societies and adult groups. For more information call or write:

Bill or Sharon Linters

Box 124, Unionville, Ont. L3R 2L8

Tel. 297-2398

Cottages

Alton Lodges

1&2 BEDROOM CLEAN HOUSEKEEPING COTTAGES FAMILY RESORT

95 mtrs. from beautiful sandy beach close to fishing

20 km. from Chr. Ref. Church

429-2420

R.R.#1, WASAGA BEACH, Ont.

Site 30, Box 8

Len & Rita Bette

Sandy Bay Camp

Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R.#1, Hastings.

Don and Irene Crann

[new owners]

Cottages

Help Wanted

Golden Lake

Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake. We have one and two bedroom housekeeping cottages, all with modern conveniences. Boat and motors, fishing, swimming and store. Also ten-site trailer park with water, hydro and washrooms. We look forward to seeing you this summer. Phone 613-625-2999 or write:

A & A's Resort

R.R.2, Golden Lake,

Ontario K0J 1X0

for reservations.

Archie & Anne Polstra [owners]

Couple wanted to manage laying-hen operation. Experience with machinery and dairy would be an asset. House supplied. Huron county. Call: 519-526-7742.

We are looking for a young, married couple to work on a custom feedlot. Must have knowledge of cattle. Two bedroom mobile home available. Please contact: Ken Karsten at Claresholm Beef Producers Ltd. Phone

Classified Advertising

Help Wanted

Fraser Valley Christian High School

15353-92nd Ave., Surrey B.C.
requires a

Business Manager

as of August 1, 1979, who is capable of overseeing its financial affairs, office personnel and the transportation system. Applicants with preferably 5 years of experience in management and a knowledge of financial statements and accounting, should submit complete resume, with references, to the school clearly marked Business Manager. For further information call (604) 581-1033.

Teachers Needed

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested please contact:

Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder Bay is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Behind everything, God is.

Kings County Christian School

invites inquiries and/or applications for a possible opening (due to another expansion) with the start of the 1979/80 Academic year.

If you are a committed and qualified Christian teacher, consider joining our dedicated group of parents/supporters and many-talented staff in providing thorough, responsive, and fulfilling education toward a dynamic Christian way of life.

Contact, or apply to:

The Education Committee
R.R.#1, Cambridge Station, Nova Scotia B0P 1G0
Phone: 902-678-9181, evenings 902-678-8555

Richmond Christian Elementary School

still needs a teacher for a grade 5 and 6 combination. Applicants are invited to write or phone:

Mr. G. Dykstra, principal
8180 #2 Road, Richmond, B.C. V7C 3M3
Phone (604) 277-4714

Willowdale: The Willowdale Christian School invites applications for a teaching position for the 1979-1980 academic year. Application forms may be obtained from: Mr. A. Ben Harsevoort, principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Phone: 416-222-1711 (school) or 416-225-9616 (home).

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band. Send all letters of inquiry to Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (school) or 1-403-328-7195 (home).

Teachers Needed

Chatham: Calvin Christian School invites applications for a possible teacher position in grade 1. Please send inquiries to J. Postma, Princ., 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Guelph: John Calvin Christian School requires a part-time teacher for the senior grades. Please call Jake Vriend, principal, 290 Water St., Guelph, Ont. Telephone: 519-824-8860 (school).

Osgoode: Community Christian School Association, located 20 miles south of Ottawa, and opening in Sept. 1979, invites applications from qualified teachers for multi-level classroom positions. Address inquiries to C.C.S.A., P.O. Box 435, Osgoode, Ont. K0A 2W0; Attention: Education Committee.

Montreal: Emmanuel Christian High school, Montreal, requires Science and Mathematics teachers for September, 1979. Candidates must be well qualified academically and spiritually, highly motivated to teach, and have provincial teaching certification. Bilingualism an asset. Submit application and curriculum vitae to: Robert Charpentier, 1925 Brookdale Ave., Dorval, Quebec H9P 1X5.

For Rent

FOR RENT: 2 bedroom apartment, with bathroom, kitchen and living-room on first floor. \$160.00 a month, heat and hydro included. Write or phone:

Mr. H. Van Amerongen,
496 Cochrane, Hamilton, Ont.
L8K 3X3
Phone: 547-8451

For Sale

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over 40 new and used, rebuilt
Grands, Uprights, apt. size
Staffed by piano technicians.
Daily till 9 p.m.

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L3R 3A1
416-689-6833

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DUNNVILLE: 53 acres, 4-year-old 3 bedroom house with double garage, \$87,000.

WELLANDPORT: 15 acres excellent land. 4 bedroom home and barn, \$87,900.

30 ACRES: well-kept 4 bedroom home and large barns for veal calves and hogs. Smithville area.

For more details call:
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Representative of
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416-957-7404 evenings
140 Centennial Parkway North,
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Real Estate

WAINFLEET: 295 acre farm with almost 2,000 lbs. of group #1 quota and 400,000 lbs. of MSQ pipeline milking, stable cleaner, 88 milk cows and young cattle, 2 silos, sandy loam soil, good equipment and 2 good barns.

WELLANDPORT: 215 acre dairy farm with 1025 lbs. of group #1 quota and 400,000 lbs. of MSQ, stable cleaner, pipeline milking. Herd average approx. 15,000 lbs. of milk. Bunk feeding system, 3 silos. Full line of good equipment and a well-kept 4 bedroom brick home and pool.

JARVIS: 100 acre dairy farm with 586 lbs. of Group #1 quota and 572,775 lbs. of MSQ. Bunk feeding system. 60 milk cows and young cattle. New drive shed 40 x 80. Full line of equipment. Buildings are exceptionally good and painted. Additional 140 acres is rented at \$10.00 per acre. The 4 bedroom Victorian style is just simply beautiful. This is a show place.

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Andy Elgersma
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REALTOR
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Phone: 416-774-7824 or
416-774-4077 [evenings]

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Government sponsored senior citizen building. Located opposite Sheridan College, close to churches and shopping malls.

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REAL ESTATE BROKER
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90 acres of land. Call:

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kitchen/diningroom, three bedrooms,
three piece bathroom. Rec-
room, bedroom and laundryroom in
basement. Nice landscaped lot,
patio in backyard. Garage with
automatic door opener. Walking
distance from Chr. Ref. Church and
Chr. School, about 10 minutes from
downtown.
Call: 519-245-0454.

Moving to St. Catharines?

Within the vicinity of CRC and
Christian schools are several homes
for sale from \$38,000 and up. For
more information call:

Hank Hassebroek
935-7338
DAVE DAVIES REAL ESTATE
St. Catharines
688-9124

For Sale

Small private rest home in South
Western Ontario. For more information,
write to Box 4404, Calvinist
Contact, 99 Niagara St., St. Catharines,
Ont. L2R 4L3.

Church History

The Qumran document

The Dead Sea Scrolls: A Personal Account, Revised Edition, by John C. Trever; published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. 49503, 1977; 246 pages, paper; price: \$5.95 U.S. Reviewed by Rev. Johan D. Tangelander, Bacolod City, The Philippines.

John C. Trever is the Director of the Dead Sea Scrolls Project at the School of Theology at Claremont, California. In his book he tells his personal story how the Dead Sea Scrolls were discovered. His work is still the only thoroughly documented record of the history of the Scrolls discovery.

The author tries to keep the interest of the lay reader as well as the scholar in mind. His style is vivid and non-technical.

I do question some of the conclusions Trever draws from the Qumran finds. For example, he says, "To the Qumran community Scripture was central, and the accuracy of its inspired teacher's interpretation of it was unquestioned. The vast manuscript horde, with about a dozen pesharim or interpretations, and frequent references therein are testimonies to their belief in the authority of the written Word Jesus, though thoroughly familiar with Scripture and strongly influenced by it, emphasized its spirit rather than its words."

This book is an interesting account of intrigue, undercover negotiations, personal frustrations and adventures involved in the discovery and verification of the Scrolls. Recommended reading for pastors and teachers.

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Hollandse Dag in York

30 mei aanstaande komt er weer een Hollandse dag in de York Christian Reformed Church.

Aanvang 10 uur.
Ds. Harry Van der Wind uit Lindsay hoopt voor ons te spreken.

Tickets \$3.00 per persoon
aan de deur.

Koffie en lunch inbegrepen.

On Saturday, June 2, 1979 at 8 p.m.
plan to attend an evening of music and song by the:

Christian Choir**New Life**

and a 20-piece orchestra from St. Catharines

Featuring works by Vivaldi and Mozart.
To be held at the new Cambridge District Christian High School
Hwy. No. 7 at Side road No. 11 in Breslau.
For tickets write to or call:
Cindy Kruiselbrink,
80 Greenock Dr., Kitchener, 576-8663
or Jim Damsma
223 Westwood Dr., Kitchener, 745-3698.
Proceeds for the new organ in the Christian Ref. Church of Kitchener.

All former teachers of the Sarnia Christian School are cordially invited to attend the

Sarnia Christian School Teachers' Reunion

to celebrate

OUR Twenty-fifth Anniversary

on
SATURDAY, MAY 12, 1979 at 2:30 p.m.
at the

Second Christian Reformed Church
Sarnia, Ontario

Vacancies in Chaplaincy

The Rev. Habermehl, member of the InterFaith Council for Chaplaincy in Manitoba records the following vacancies, in General Health Care:

Victoria Hospital, Winnipeg
Seven Oaks Hospital, Winnipeg
Brandon General Hospital, Brandon

Information about these opportunities for ministries may be obtained from the Rev. Habermehl, 109 Bannerman Avenue, Winnipeg, Manitoba, R2W 0T1.

General inquiries about chaplaincy in Canada, or possibilities for subsidized study may be directed to the secretary of the Canadian Committee on Chaplaincy, Rev. C.D. Tuyl, 238 Bessborough Drive, Toronto, Ontario M4G 3K3.

London area choirs present a

"SPRING CONCERT"

Mass choir * Organ solo * Communal singing

May 25

8:15 p.m.
No admission charge

St. Peter's Basilica
Richmond & Dufferin, London

ATTENTION!

We apologize to the persons involved for the errors in our directory. Please make the following corrections:

Page 18 Rev. J. Groen, 634-8948

Page 93 Rev. B. Nederlof 383-0483

Page 141 Re: Hamilton Christian High School, leave 389-3411, scratch out other two numbers.

Yellow pages:

Page 166 Gorter Bros., 1-(519) 647-3316 and 647-2188

Page 188 Brouwers Painting, Bus. 389-1107

Hamilton Calvin Fund Raising:

Page 194 International Travel, Stoney Creek, 662-1574

1979
Directory
of the Hamilton area
Christian Reformed Churches



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JAMES WARD'S "MOURNING TO DANCING" ALBUM PRE-RELEASE SPECIAL IS NOW AVAILABLE FROM MUSIC A.D. RECORDS, BOX 7452, GRAND RAPIDS, MICHIGAN 49510. SEND \$5.95 (USA funds) PLUS \$1.00 FOR POSTAGE.

LET'S PLAY CHESS

editor: Pete Layer

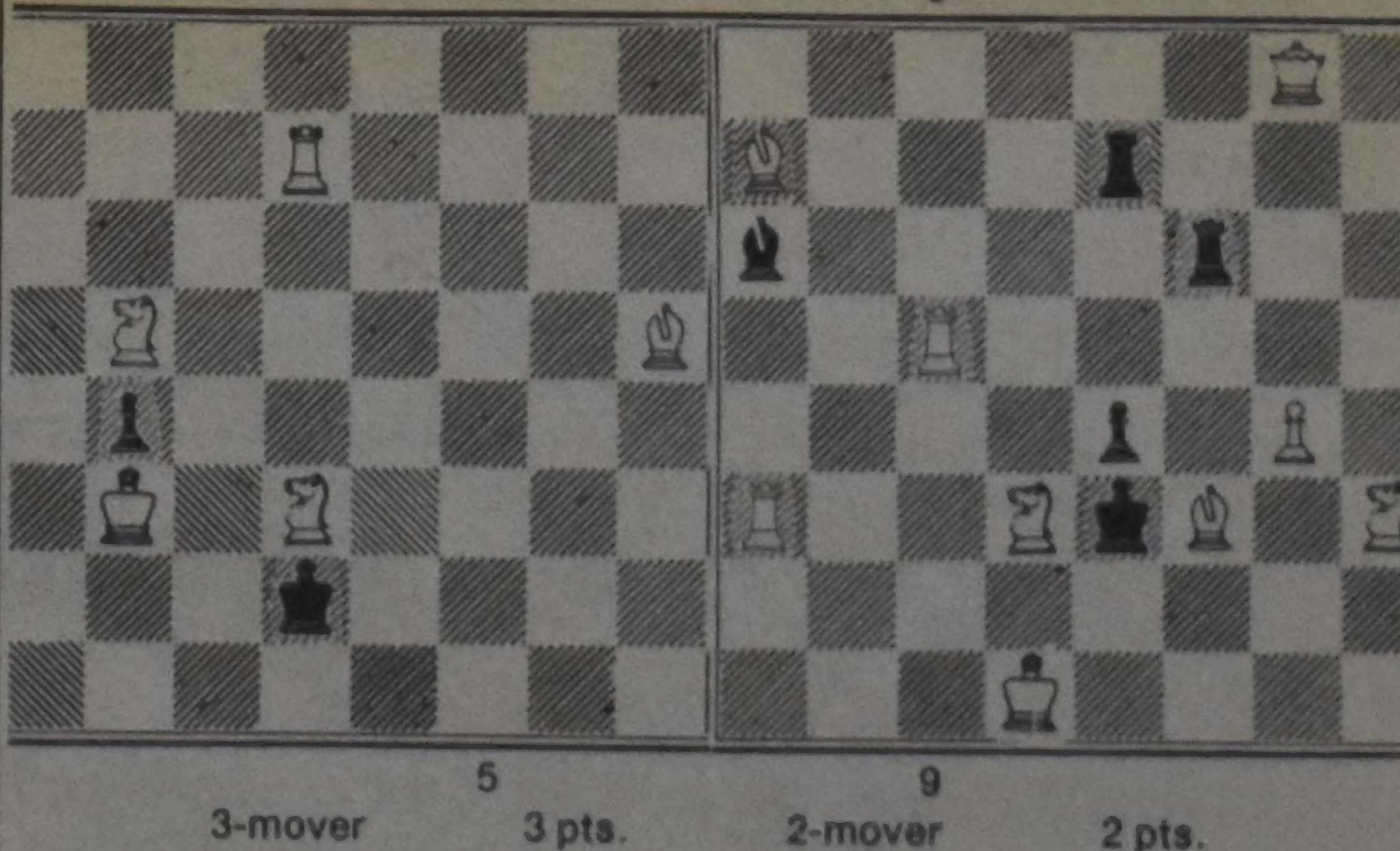
SECOND SERIES OF PROBLEMS IN MAY

#787
W. Speckmann,
Germany, 1957

#789
V.I. Chepiznij
Russia, 1957

2

5

**Notes**

1. These two 22-year old problems should prove easier than the first series. Both authors showed their simple idea elegantly and clearly. The boards are not cluttered up. Please indicate the one way solution for #787 and the key and threat, if any for #788.

2. The deadline (postmarked) for the May problems is June 20 and 25 for those living outside of Ontario. A pamphlet is waiting to be sent to any one who is wondering about the rules. Just write to P. Layer c/o Calvinist Contact.

CALENDAR OF EVENTS

May 12	Festival of Dutch Sacred Music in the First Chr. Ref. Church, Guelph, Ont. at 7:30 p.m.
May 13	Mother's day worship service in the Dutch language in the First Chr. Ref. Church, Guelph, Ont. at 3:00 p.m.
May 16	Mini-Convention of the Eastern Ontario and Quinte Leagues, McArthur College, Queens University, Kingston, Ont. at 10 a.m. Cost: \$6.00 per person.
May 25	Spring concert with choirs from London, St. Thomas, Strathroy, Exeter and Clinton, in the St. Peter's Basilica, Richmond and Dufferin, London, Ont. at 8:15 p.m.
May 26	"Found Free" in concert in the Mohawk College, Fennel Campus, at 7:30 p.m.
June 16	Groniger picnic, at the Grand River Conservation Park, Rockwood, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 11	May 9	May 7 (noon)	May 4 (noon)
May 18	May 16	May 14 (noon)	May 11 (noon)
May 25	May 23	May 22 (9 a.m.)	May 18 (noon)

Books

History

How our west was Winnipeg

Winnipeg, First Century, An Economic History by Ruben Bellan, edited by John Michaels; published by Queenston House, 1978; Clothbound: \$12.95, paper: \$5.95. Reviewed by N.D.J. Hogeveen, Winnipeg, Manitoba.

The history of Winnipeg and its importance in the development of the West up to the 70's is told in plain, clear language by Ruben Bellan. It carries the reader back to the times of explorers and fur traders.

The first settlers, numbering about a hundred, established themselves in 1812 within the present limits of Winnipeg. Privation, hardship and danger were their lot for more than a decade. The western territories belonged to the Hudson's Bay Company at the time and was "sold" to the Canadian government for three million pounds in cash; some 45,000 acres remained the property of the company.

Although the deal was quite legitimate, the high-handed manner in which the land had been transferred was fiercely resented by the settlers. Louis Riel organized the halfbreeds and established a "Provisional Government." The so-called rebellion (Louis Riel is still a hero in Western Canada) was forcibly crushed and the territories were joined into the Canadian Federation as the Province of Manitoba. It was not till 1872, however, when the Land Acts Bill was passed that any real significant influx of settlers arrived, so that by the early 1900's the value of building permits taken out in Winnipeg was greater than any other city in Canada; almost twice as much as in Toronto and three times as much as in Montreal. There were over 500 real estate agents in the city with at least another 500 hangers-on.

In a ten-year period from 1897 to 1906 homestead entries in the

Evangelism

Alternative approaches to congregational witnessing

The Church as Evangelist by George E. Zeeasy; published by Harper and Row, Publishers, New York; distributed in Canada by Fitzhenry & Whiteside, Toronto, Ont., 1978; 255 pages. Reviewed by Rev. James Joosse, Calgary, Alberta.

The title of this book might suggest that it is just another in the proliferation of writings about the church's evangelistic responsibility. The contents, however, give definite credence to the claim that the author is an "evangelism expert." He presents a keen analysis of Christians' reluctance to respond with greater obedience to the evangelistic mandate. An example of his sensitivity on this score is his belief that a "reluctance to intrude into other people's religious feelings, or to reveal our own, inhibits evangelism."

The author's major concern in the book, however, is the presentation of evangelism methodology. He writes: "As this book gets into methods, the sort of evangelism that is intended needs to be defined. The definition given here is practical, not theological. It has a congregation in view. It intends to show, step by step, how a congregation brings

West alone totalled 174,291. In 1906 the cost of passage from Liverpool to Winnipeg was \$30.00 making it feasible to many an adventurous spirit to move to Canada. It must be said though that the main reason of the West's phenomenal growth was the building of a railroad. In the face of severe liberal opposition the Conservative Government of the time arranged for the magnificent achievement of the first transcontinental railway.

More and more branch lines were needed. Even when the steel concerns in Canada were too busy to make steel railway bridges the building of the railroad bridges was not stopped; bridges were temporarily built of wood to be replaced by steel at a later time.

In 1900 the West grew 23 million bushels of grain, by 1913 it produced 204 million bushels! In the 30's Winnipeg's wholesale trade had grown to well over one quarter of a billion dollars. Due to the opening of the Panama Canal, however, this dwindled to a fraction by 1933. Other Western cities closer to the market grew and prospered at the expense of Winnipeg. In 1948, CP Air moved to Vancouver, 1949 TCA (Air Canada) started to move to Montreal and by 1969 that devastation was completed, made more hurtful by the fact that it was the Federal Liberal Government who was directly and indirectly responsible for the loss of thousands of sorely needed jobs on the prairies. With the decline of the importance of the railroad many other companies also moved their headquarters away from Winnipeg.

Despite all these setbacks Winnipeg grew from three hundred thousand inhabitants in 1956 to six hundred thousand in 1974.

Ruben Bellan grew up and studied in Winnipeg. His book is based on the thesis completed for

his doctorate. Although it has been completely rewritten, the meticulous record of names, places and dates show this.

The story of Winnipeg's first century is more than just that, it's a story of the opening up of the West with Winnipeg providing the pivotal point and an open door from the East to the West. The book is factual, concise and to the point. However, it differs from other such historical compilations in that it is written in plain everyday jargon. The style of writing is such that it makes the reader want to browse through the book.

It is interesting too, to note that the West was not built by the so-called two founding nations but by the waves of foreign immigrants who started to arrive in the 1870's such as the two thousand Icelanders, the six thousand Mennonites driven from Russia by religious persecution, the Ukrainians, the Germans, the Dutch, and many more.

With the West taking on renewed importance, not only as the present day bread basket of the world but also as a prominent source of energy, this book is certainly timely.

Winnipeg's First Century is a great resource book and should be found in all learning institutions in Canada. It will be an asset to any history buff's library as well as for those people who indulge in trivia; certain parts read like the Guinness Book of World Records. It is unfortunate that the book is so meagre on illustrations. With so much history spanning such a length of time it should not be hard to augment this book with a great number of illustrations. The most obvious omission is that it does not show a map of Winnipeg and the prairies as the centre of North America, even though its central location was one of the reasons for its early phenomenal growth.

course ... But all of these expressions can be useful if they help us to see that the love Christ offers us upon the cross can break down the barriers our sins have erected against God and our fellow men. Christ's death for us can impel us to give ourselves to him in love and trust. An evangelism that hopes to transform human lives must count upon the power of the cross."



Mabour Highlands and the Northumberland Strait at Sights Point, Cape Breton. From: "Cape Breton", a beautiful book of 88 colour photographs of the Island by Owen Fitzgerald; published by Oxford University Press, Toronto, Ont., 1978. "Owen Fitzgerald's photographs are one Cape Bretoner's tribute to his homeland, an attempt to capture some of this island's beauty and mood and to portray a few of its people. May they help you to understand why we love 'an innis aigh' - this happy Island," Robert J. Morgan in his foreword.

The Church

An ecumenical affirmation of the office of believers

The New Laity between Church and World edited by Ralph D. Bucy; published by World Book Publisher, Waco, Texas, 1978; 216 pages. Reviewed by Rev. James Joosse, Calgary, Alberta.

This work is actually a collection of essays which "grew out of a conference," "The Laity — A New Direction" held at the University of Texas in June 1976. The list of contributors' names is impressive, viz., Dr. Thomas Gillespie, Dr. Cynthia C. Wedel, Dr. Findley B. Edge, Joseph Cunneen, Salley Cunneen, Dr. Richard Mouw, Monsignor Joseph B. Gremillion, Ph.D., Leon Jaworski, Dr. Donald W. Shriner, Howard C. Blake and A. Fred Swearingen. A very worthwhile study guide, prepared by Ralph D. Bucy, concludes the book.

The essayists reveal divergent backgrounds and insights in their address to the topic. However, they uniformly concern themselves with a rediscovery and application in twentieth century terms of the "office of all believers," as it is commonly referred to in reformed circles. The stage has been capably and effectively set by Gillespie in his paper entitled, "The Laity in Biblical Perspective." He leads

off in search of "... a Biblical understanding of who the laity is and what the laity does." Through careful exegetic guidance he shows that "... there is not the slightest justification in the terms of the covenant for that 'split-level' distinction between 'ordinary believer' and 'clergy' between 'novice' and 'professional' which characterizes our contemporary use of the term 'laity'."

This emphasis which prevails in each of the essays is, though not new, a necessary one. It reveals a new sense of responsibility and exciting response to the challenging task given to Christ's body on earth. The value of the book could be enhanced, I believe, by the addition of an essay dealing with the relationship of the church as cultic worshipping community to the broader world and life encompassing kingdom ministries. Such would place in clearer and more definitive perspective the servant significance and complimentary nature of leadership rolls in all spheres of our covenanting response to the Lord of heaven and earth.

The book is written in readily understandable language. I heartily recommend its reading. The study guide at the end provides a valuable tool for its use by study groups.

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